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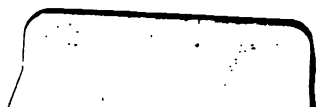
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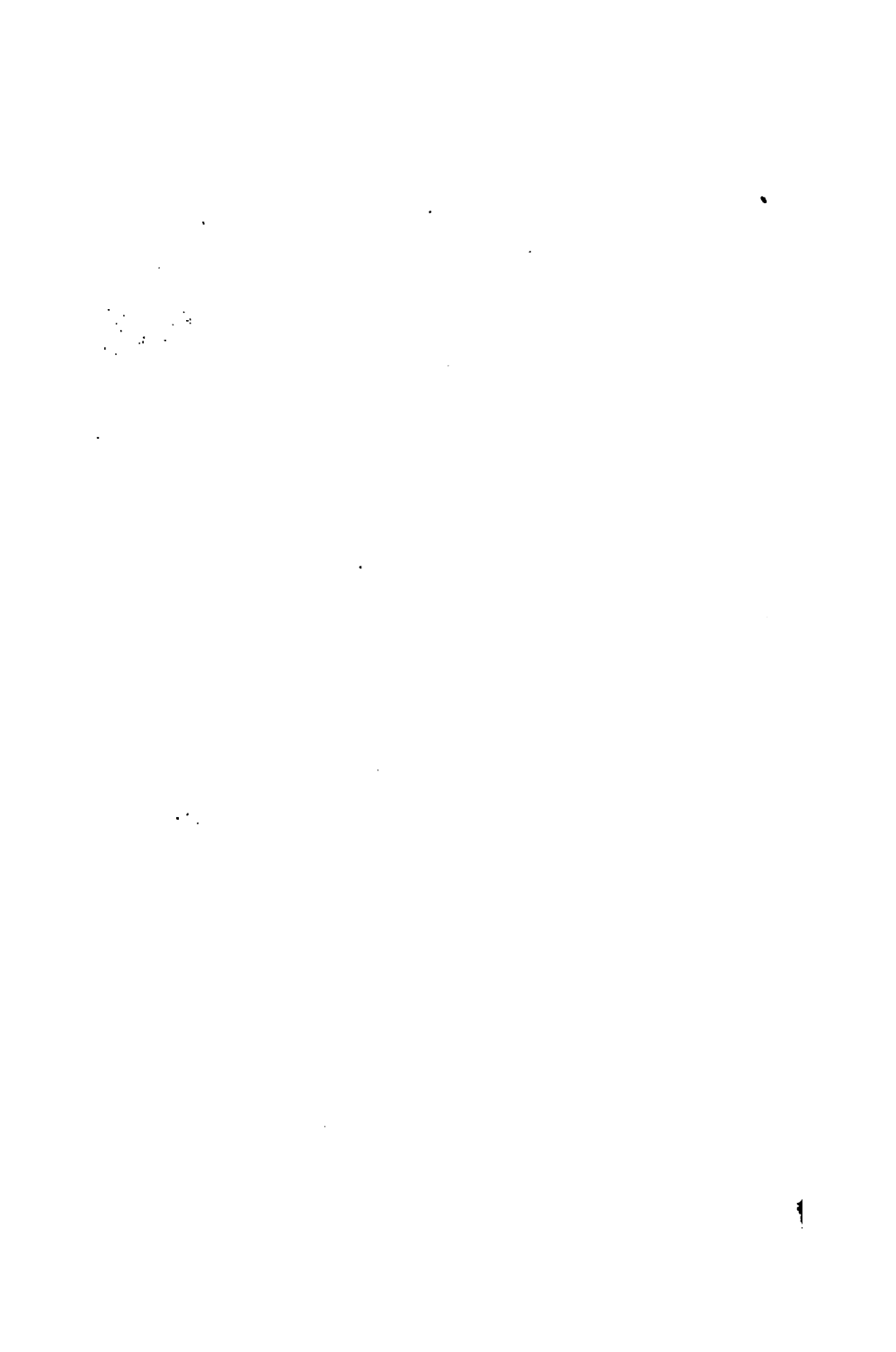
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THE  
CHRISTIAN VERITY STATED,

BEING  
A SUMMARY OF TRINITARIAN DOCTRINE ESPECIALLY  
ADAPTED FOR PRESENT TIMES.

Written in reply to a work called 'Reasons for being a Unitarian.'

BY  
WALTER CHAMBERLAIN, M.A.,

INCUMBENT OF ST. JOHN'S, BOLTON-LE-MOORS.

*Author of*

"NOTES ON THE RESTORATION AND CONVERSION OF ISRAEL,"  
"ISAIAH'S CALL TO ENGLAND," ETC., ETC.

---

"Baptizing them into the name of The Father, of The Son, and of The Holy Ghost."—*Matt.* xxviii. 19.

"And Thomas answered, and said unto him, MY LORD AND MY GOD."—*John* xx. 28.

"No man can say that Jesus is THE LORD, but by the Holy Ghost."—*1 Cor.* xii. 3.

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1862.

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100. 0. 41.

IF THERE BE ANY UNSCRIPTURAL THOUGHT IN THIS BOOK, I ASK  
GOD TO PARDON IT.

IF ANY UNCHARITABLE WORD, I BEG MAN TO FORGET IT.

IF ANY SAVING TRUTH, I PRAY GOD TO ACCEPT AND BLESS IT.

“AND EVERY CREATURE WHICH IS IN HEAVEN, AND ON THE EARTH,  
AND UNDER THE EARTH, AND SUCH AS ARE IN THE SEA, AND ALL  
THAT ARE IN THEM, HEARD I SAYING, BLESSING, AND HONOUR, AND  
GLORY, AND POWER, BE UNTO HIM THAT SITTETH UPON THE THRONE,  
AND UNTO THE LAMB FOR EVER AND EVER.”—Rev. v. 13.

“AMEN: BLESSING, AND GLORY, AND WISDOM, AND THANKSGIVING,  
AND HONOUR, AND POWER, AND MIGHT, BE UNTO OUR GOD FOR EVER  
AND EVER.”—Rev. vii. 12.



TO  
JOHN HORROCKS AINSWORTH, ESQ.,  
OF  
MOSS BANK, NEAR BOLTON, LANCASHIRE.

---

MY DEAR SIR,

Some time since you sent me a little book by Dr. Beard, of Manchester, entitled "Reasons for being a Unitarian," and requested me to answer it; the expense being, with your wonted liberality in a good cause, borne entirely by yourself, but left, without limit, to my own discretion. The work I now send you is intended as some sort of compliance with your wishes.

Upon consideration, it seemed desirable not to occupy ourselves in replying merely to Dr. Beard, but to take the opportunity of sending out an easy volume, stating Christian, *i.e.*, Trinitarian, truth as opposed to Unitarian error, in as plain and as concise a manner as we could.

Many of Dr. Beard's boasted reasons for being a Unitarian we might have handed over justly to Trinitarian religion, as, *e.g.*, we might have said, Trinitarianism is *intelligible, real, reasonable, true, positive, permanent*, etc.; but we shall both agree that on this solemn subject, affecting (as it does) the salvation of our immortal souls, appeal ought not to be to the erring powers of the unaided human mind, but to the inspired declarations of God's Word, studied by minds praying for the teaching of The Holy Ghost.

I am too well acquainted with your own scholarship, and habit of patient and critical reading, not to feel it unnecessary to do more than mention the abstruse, and erudite, nature of many parts of the subject we have undertaken. And I feel assured you will be pleased that, while striving to place this book upon a sound, and substantial, foundation, I have thrown aside to the utmost all technical expressions, and hypercritical, and elaborate, references; and have written it in the simplest style I could command.

Such as it is, I place it in your hands with the earnest prayer that your bounty may be accepted; and that many believers, who read this work, may be confirmed in the profession of their holy faith; many waverers be strengthened against the error it assails; and, if so great a blessing may be hoped for, many Unitarians rescued from their delusions. Incomplete it necessarily must be; though not, on that account, insufficient. Its faults (and there will be many) are entirely my own: still, I earnestly hope that the feeling, and spirit, with which it has been written, are such as become "the doctrine of God our Saviour," which it would be as painful to you as to myself to dishonour by any want of that "charity which is the bond of perfectness."

Allow me to remain,

My dear Sir,

Very faithfully, and obediently,

Yours,

WALTER CHAMBERLAIN.

*Bolton-le-Moors, Dec. 26th, 1860.*

AS TO  
THE ARTICLES AND THE CREEDS  
OF THE  
CHURCH OF ENGLAND.

---

ON Sunday, November 4, 1860, Dr. Vaughan, late Head Master of Harrow, read himself in as Vicar of Doncaster; and spake as follows :—

“It is now not far from half a century since those Articles have been read aloud in the parish church; and I can well believe that many of you may never have had your attention called to them—perhaps you may never have read them carefully in the whole course of your lives. I would call upon you, then, to listen to them, and to follow them with all your care as I read them to you to-day. It is not my intention to slur them over. On the contrary, I would give full force and emphasis to them, believing them, as I do, to be carefully drawn from holy scripture, and to contain a body of Divine truth always seasonable and sometimes too much disregarded. I do not look upon this as a wearisome form, nor, indeed, as a form at all. In the appointment of your minister you have had no voice. It is not the usual practice of our Church to look to the congregation either for the nomination or for the approval of the nomination of their parochial minister. All the more necessary is it that every precaution should be taken for your being satisfied of the

correctness of his doctrine. You have a right to be assured, and you can be so only from his own lips, that he is in heart as well as in profession a minister of your own beloved church. That is one reason why I am required to-day to perform the whole of the service myself, and to add to that performance of the service the reading of the Articles of the Church, with an express and solemn declaration of my assent and consent to them. Dry and formal statements of abstract truth are not the usual, nor are they the proper, staple of sermons. Dogmatic teaching, as it is called—the enunciation of Christian doctrine in the form of positive and detailed statement—is not much in fashion among us, perhaps almost too little so, since out of it must grow all Christian practice, and no part of it can be omitted systematically in our teaching without injury, in some respect more or less important, to the Christian life of our hearers. Therefore, I would bid you to accept with thankfulness the necessity which to-day is laid upon you of hearing the doctrines of Christianity drawn out with something of precision into something of detail. Let me remind you that they who, though dead, yet speak in these formularies of our Church, were men—though the authority of particular parts may be doubted—who, living in troublous times knew the importance better than we do of correct or incorrect expressions in the things of God, and proved their sincerity, in many well-known and memorable instances, by sealing their testimony with their blood. Cranmer, Latimer, and Ridley, with many others—fathers of the English Church they are rightly called—speak to us in these articles from a martyr's grave. Let us not think lightly of doctrines, whether in their substance or in their expression, for which living men, men of talent, and learning, and piety, and occupying places of power and emolument in the forefront of the Church, loved not their lives unto the death. Observe, too, as you listen, how carefully the phrase-

ology of these Articles is kept within the actual words of holy scripture. Some of those which might, perhaps, provoke doubts or differences of opinion—I will instance the 17th—are, if you examine them, little more than verses of scripture lightly strung together by a few clauses of human connections, and, whatever may be the meaning of the passages of scripture from which they are taken, such, and no other—not more difficult, not more ambiguous—will be their meaning here in the Article which embodies them. Remember, also, in hearing them, that almost every one, if not literally every one, of these Articles, even if it is not so now, was once the negation of some existing error; not a mere imagination of what it might be necessary to counteract, but founded upon an actual experience of that necessity; a protest against something which might be advanced on the side of heterodoxy and false religion, even because it had already been so advanced, and had wrought some serious breach in the unity and in the completeness of the faith once delivered to the saints. And if in any respect the doctrines here stated do not suit the feelings or the taste of the age in which our lot is cast—if there be any obsolete expressions, or (which is more important) any details which may seem to favour a tone of opinion with which some of us have little sympathy, because we have witnessed more than the Reformers knew of its possible abuse—let us not forget that we are now within two years of completing the third century, the full tale of 300 years, since the compendium of doctrine was finally ratified—much more than that time since it was drawn up: let us approach it with the reverence, as well as the indulgence due to great antiquity, and only pray to God to make us one-half as wise, one-half as holy, or one-half as self-denying and self-devoted as were those illustrious men to whose studies, prayers, and toils we owe this bulwark of a Christian faith and a Protestant church. Listen to it as the faith in which



you may be thankful to live and to die; listen to it as that faith in which it will be the constant endeavour of him who is now set over you in The Lord, to instruct you week by week, and to live and to die himself.

NOTE.—MUCH THAT DR. VAUGHAN HAS SO ADMIRABLY SAID RESPECTING THE ARTICLES OF THE CHURCH OF ENGLAND MAY BE SAID WITH EQUAL—IF POSSIBLE, WITH MORE—JUSTICE OF THE CREEDS SHE HAS ADOPTED AS HER OWN; BY WHICH I MEAN THOSE *called* THE APOSTLES', THE NICENE, AND ST. ATHANASIUS', AS ENJOINED IN THE *eighth* ARTICLE. MAY THE TIME NEVER ARRIVE WHEN THE PEOPLE OF ENGLAND SHALL BE IGNORANT OF, OR INDIFFERENT TO, THOSE CREEDS.

W.C.

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## PREFACE.

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THE letter of dedication which immediately follows the title-page of this book sufficiently explains its origin. It was written in reply to a little work by Dr. J. R. Beard, the well-known Unitarian preacher of Manchester. When requested to write, the Author did not fully apprehend the extent of his commission; and set out, therefore, with the idea of a pamphlet, which, though of no great extent or value in itself, appeared to be quite as much as the Unitarian book, above referred to, deserved. This pamphlet, much abbreviated, formed the introduction to the first edition of the present work. Soon, however, he was given to understand that, without regard to cost, he might follow his own discretion as to the nature, and the size, of the intended publication; and he resolved to write, (if permitted,) a book in refutation of Unitarian error, as concise and perspicuous as might be compatible with the nature of the subject. The book, in consequence, assumed the form in which the first edition has appeared. Still, it was written with much rapidity, for an immediate purpose of a local character, and in reply to a local advocate of Unitarianism; and, such being the case, could not but assume certain features which, had a more general purpose been held in view, an author would have been careful to avoid. It was never dreamed that the book would be cir-

culated so extensively as it has been; and meet with such a reception as to suggest that it will, probably, become a standard manual of Trinitarian doctrine. This, however, has been the case; and testimonials, both public and private, have been poured in with such profusion as to make the Author deeply thankful he has been allowed, by God's blessing upon a Christian layman's bounty, to bear testimony in such a way, and especially in these days, to those doctrines which are necessary to salvation. The public reviews, so received, are from journals of all shades of religious feeling, in connection with our beloved Church; and not one of them can be considered otherwise than favourable; while most are earnest in their approval to a degree, for which the Author's most grateful acknowledgments are due. The private testimonials, unexpected and unsought for, from clergymen, and ministers of various denominations, are (if possible) more gratifying still. While many of them, whether public or private, agree, some in reference to one part and some to another (until the whole book may be said to be included), in commending the spirit in which it has been written, the clearness of its arguments, and the perspicuity of its style. These facts are mentioned in the hope of awakening yet closer, and more general, attention to the work; and for the purpose of assuring every earnest enquirer, into whose hands it may happen to fall, that possibly its perusal may repay him. As a further inducement to which attention, it may be added that, in the opinion of those who should be competent to judge, it is considered, to the good cause which it pleads, of sufficient moment to justify the publication of a very large edition, being a translation of the present volume into the language of Wales.

The exhibition of controverted truth is ever a delicate, and difficult operation; especially when that truth concerns the doctrines of religion. So prejudiced, indeed, are some persons on this subject, that they are tempted to believe all controversy on religious matters ought always to be avoided; forgetting not only apostolical injunctions, but also apostolical example; apostolical preaching having been essentially controversial. The pity is that this mistaken objection to religious controversy is always on the side of those who profess to hold "The Faith," and who ought to be its defenders. As to our adversaries, they are ever apt, and ready enough, for controversy; and, by their persistent dissemination of unsound doctrines, leave us no honourable alternative but to engage in it. If this very general objection to religious controversy be honestly traced to its source, it will be found to proceed from a temptation, subtly adapted to human nature; which is often either too indifferent to religious truth to incur the unpopularity of defending it, or is even treacherous enough willingly to betray it. However, be this as it may, the defence of true, but disputed, religious doctrine is, by no means, an easy nor a grateful occupation. The mind of a reader, already in most cases prejudiced, is on the alert to discover some over-strained argument, or some partial or exaggerated statement, or some expressions of sectarian virulence, or covert bitterness, and sarcasm. And, though forward enough to condemn any manifestation of such feelings, the fact is that most readers enjoy exceedingly books which contain them. Some can hardly be convinced that an author has not so committed himself; but are in danger of attaching to his words a meaning which he never intended them to bear. Knowing this, the utmost pains have been taken in the present work most formally to guard against such misunderstanding.

Yet, it may sometimes be noticed in conducting a religious controversy that the terser the language, the clearer the reasons, the more homely the illustrations, the greater the ease with which the truth is handled, the more danger is there that the argument will prove painful from its very weight, and more likely to wound the feelings of those against whom it is projected. Till, at last, one's own friends suspect unchristian sarcasm, or ridicule, or irony, where none has been intended. It is useless to protest; the author contents himself with observing that he has striven to write with unaffected good-will, and to manifest every kind consideration, and a due respect, for that body of nominal Christians, against whose fatal errors this volume is directed: Yet the holy bible teaches us that there is a proper sarcasm, ridicule, and irony, which may be rightly employed against the teachers of false religion.<sup>1</sup>

From a desire of cultivating a good understanding with all readers, especially the Unitarian, certain alterations have been made in this edition. Everything which could impart to the book a mere local, or personal, character has been studiously avoided. For this reason the "Introduction" has been rewritten; and, in every case, the names of Unitarian authors, which were hastily inserted in the text of the first edition, have been carefully removed by references to the margin. There were also two or three places in which the author, though speaking truth, had not expressed himself so considerately as he ought; these, he hopes, are now corrected. In short, let Unitarian readers distinctly understand that, while there is not the slightest intention of sparing their doctrines, but a resolution by God's grace to do the utmost to refute them, the author would be sorry indeed—far more pained than he can express—if he were supposed capable of intentionally hurting the feelings,

<sup>1</sup> 1 Kings xviii. 27.

or speaking with personal disrespect, of any individuals among them.

Besides the alterations just alluded to, others have been made of a verbal character; and many fresh pieces have been introduced into the book. Of verbal alterations it is sufficient to say that none have been made which affect, in the least, the merits of the subject. In all substantial particulars such as the book was when first published, such it now remains; for it has not been found necessary to alter any one expression, or any statement, or argument, entering really and substantially into the merits of the controversy. This is a fact, for which it is impossible to feel too grateful. The statement of Trinitarian doctrine is a most hazardous, and difficult, undertaking; and the reader should be advised that it is not possible to read and enjoy any book, even the clearest, upon the subject, without sustaining a minute, and continuous, attention; which attention must be perseveringly applied even to the technical, or fixed, meanings of separate and individual words. Trinitarian arguments, also, are of the deepest; and no reader can follow close, multiplied, and elaborate, arguments without subjecting himself to some mental labour. Anyone who supposes he can read this work without patient and serious attention, will certainly be disappointed. The nature of the subject renders that impossible.

Much important matter has been added to this second edition; as, for instances, some pages on "The Miraculous Conception," and on "The Sufferings of Jesus," in the sense that they were vicarial. Also, when this work was first published the author had no idea how closely it bore, in many particulars, upon the erroneous opinions advocated in that notorious volume called "Essays and Reviews;" the contents of which may be briefly described as Young Unitarianism dressed up in Canonicals. He has, therefore, taken the oppor-



tunity, especially on the second Psalm and on the fifty-third chapter of Isaiah, of making some critical remarks, which (he hopes) will show how very contrary to sound Hebrew learning were the sentiments advocated on certain scriptures by one of the writers in that extraordinary volume. But, perhaps, the most important additions are the two new chapters headed respectively "Hebrew Evidence" and "Apollos;" the one treating on the ancient evidence for the doctrine of The Holy Trinity derivable from the Hebrew scriptures, and Rabbinical writings; the other, on the fact that the new testament encourages us to prove this, and its other doctrines, by direct reference to the old. One was hardly surprised to find that the evidence deduced from the Hebrew scriptures in support of Trinitarian doctrine, in the first edition, appeared to many both new and startling. One was scarcely surprised, but still this ought not to have been; and the fact can be accounted for only by the general, and lamentable, neglect of Hebrew studies both in The Church, and out of it. Socinus, and the earliest Unitarians, were so convinced of the destructive force of arguments drawn from the religion of the Jews, that they were prepared to give up their cause as lost, if those arguments could be established. And, to this day, Unitarians have a very suggestive dread of the old testament; and evince also a deplorable ignorance of its language, if the author may judge by the only Unitarian review of that part of his book which has yet appeared. He trusts these additional chapters will be useful to Unitarians. Deeply impressed, however, with the importance of this part of the subject, and anxious it should not be deficient through any supineness or neglect of his, he has enclosed a summary of Hebrew evidence in a separate chapter, has confirmed and added to the arguments under this head, and, by personal reference to the Targums, the original work of Philo Judæus,

and other sources of information, has shown that his former arguments (which remain in this edition unaltered in substance, but increased in force) were not only strictly accurate, but were also capable of tenfold addition from the writings of Jews themselves. In this part of the subject the celebrated Peter Allix has been taken as a guide. The foundation of pure Christianity is Judaism; and that fact our Blessed Saviour, and His Apostles, preached and proved, as the chapter called "Apollon" explains.

That argument for the deity of Jesus, which may be derived from his words and conversations, has been thrown into greater prominence at the end of the chapter, headed "The Son of Man." The first edition did contain this argument in various places, and even in that very chapter; but no special place was set apart for it. This has now been done at the suggestion of a reviewer, to whom thanks are consequently due. And here it may be noticed how important the office of a reviewer is when exercised upon works of divinity; and, especially, on such as are strictly doctrinal. How dispassionate, and sincere! how impartial, true, careful, and conscientious, a reviewer ought then to be! A certain magazine, though constrained to approve of this work, endeavoured to raise a prejudice in some minds against it, by stating that it contained whole pages extracted from the Fathers. And what if it does? Such extracts may be good in themselves, and most necessary to the subject. The reader will perceive, in the chapter titled "The Subordination," that the Author has been anxious to guard himself against any possible inaccuracy on so mysterious, and solemn, a subject; and has, therefore, explained and justified his own diction by very brief extracts from several of The Fathers, selected (and he could hardly have a safer guide) from Bishop Bull; to whose work on The Nicene Creed reference is now

minutely made. For the rest, the author is content to leave this work in the hands of every candid examiner; being sure it will be found, in all particulars, a work strictly original. In which the writer has endeavoured to express in his own language, as well as he could, thoughts which have passed through his own mind on the subject treated of; without caring to borrow from, or depend on, any other persons, whether Fathers of the Church, or otherwise.

Yet let it not be thought he has attempted to explain certain scriptures, touching doctrines necessary to salvation, without respectful, and judicious, reference to the creeds, or forms, or Fathers, of the Christian Church. It will, indeed, be found that all the arguments advanced are based entirely and strictly upon holy scripture; and are never made to turn upon the creeds of our Church, nor upon the opinions or testimony of the Fathers. The Author would be among the first to acknowledge that, were it not so, this book would not be worth its weight in sand. At the same time, he has no wish to hide his principles by suppressing the fact (for which he is so deeply thankful) that these pages are written for churchmen, by a churchman, at the request and cost of a churchman; and that, therefore, the creeds and forms of the Church of England (which may God preserve) are quoted in illustration, and incidentally referred to. They were referred to, indeed, so incidentally in the first edition that the author can say with truth he never consulted them as he wrote. In the present edition such references are carefully and exactly made. And, with a similar feeling of devout and grateful churchmanship, the excellent observations made upon a particular occasion at Doncaster by an eminent divine are printed again in the fore-front of the volume; as a sort of star upon his banner by which it may be known to what squadron the author belongs.

*Bolton, Sept. 1st, 1862.*

## INTRODUCTION.

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AN exposure of Unitarian error is peculiarly opportune at the present time. It is true the controversy, strictly so called, has been settled long ago ; and Unitarians, as well as infidels, have been driven headlong from the field by common sense, by reason, and by correct interpretation of holy scripture. As for their Biblical criticism, it is a thing of the past ; and a very bad thing too. Still it is in the nature of all religious error to perpetuate itself, and we must not mistake the refutation of unsound doctrines, for their absolute extinction. Unitarianism, though so often refuted, is yet rife, and active. Some there are, indeed, who suppose that it is not making, and can never make, any further advances among us ; but others know well that in England, and in Wales, the most active exertions are being made for its extension. Possibly there are those who will be astonished to hear that Unitarian missions are being strongly organized, and earnestly carried on, among the labouring classes, especially in our greatest hives of industry. Besides this, it should be remembered that German rationalism, which lately appeared among us so boldly, is but a modernized form of Unitarianism ; and, perhaps, the authors of "Essays and Reviews" received no sterner rebuke than that which was conveyed in the hearty applause of the most advanced leaders of Unitarianism. These are good reasons, why a new and popular exposition of Trinitarian doctrine should be, just now, widely circulated. And to these may be added the consideration

that it is a property of human nature to lapse from truth, and that many members of the Trinitarian communions may be too often found living in ignorance, or neglect, of the distinctive doctrines of their true religion.

Some false doctrines are palpably revolting and absurd; never failing to awaken in reflecting minds much surprise that any persons have been found capable of receiving them. It is not so with Unitarianism. On the contrary, that perversion of the truth is singularly calculated to win favour, and success, because it appeals in such a flattering manner to the intellectual pride of man. Tell any man, rich or poor, educated or ignorant, that he possesses a wonderfully clear understanding, which understanding alone is the proper measure of his faith; and that he is fully competent to determine for himself what ought, or ought not, to be believed in; and it is certain he will listen with much complacency to any further remarks you may wish to make on the subject of religion. This is done by Unitarianism, and we may venture to add that a mode of teaching which denies the depravity of human nature; magnifies unduly man's moral and intellectual capacities; and breathes the warmest profession of universal charity, of largeness of heart, of independence of thought, and of unbounded confidence in the infinite mercy of God; however mistaken it may be in its views of such matters, and however opposite to written revelation, is peculiarly dangerous, and likely to succeed, among all classes of society in the present day.

Wisdom in its own conceit is one of the many bad features of Unitarianism. And if it be asked, How has it happened, supposing Unitarians so mistaken, that among them have been certain individuals remarkably distinguished for their intellect and attainments? the answer is plainly given in holy scripture. There was a time when all the educated Gentile "world by wisdom knew not God;" "thinking themselves wise they became

fools ;" and it is recorded for our admonition that "Christ crucified" was "to the Greeks foolishness." The history of the most dangerous heresies in the Christian church has continually exemplified the truth that they, who in matters of religion trust arrogantly to the unaided power of human intellect, are permitted to plunge the deeper into doctrinal error; in order that it may be seen by others how God "brings to nought the wisdom of the wise;" and that men must be willing to become fools, if they would be wise in things pertaining to life and godliness.<sup>1</sup> Yet, even in this particular, God has not left Himself without witness. And Trinitarians, as well as Unitarians, should be admonished that it is a common device of Unitarian teachers to parade before the illiterate a long array of high sounding names, as those of distinguished scholars and divines, who have adopted their views at least in part. Sometimes, indeed, they lightly mention the names of some, who would be very sorry to appear in such a list, did they know it. But, however, do they undertake to mention names of men reputed for learning, and dignity, and honour, and piety?—then let the Trinitarian begin with the days of John the Evangelist, and count on (if it be possible to count) until our own; and he will soon realize the important truth, how insignificant in number and renown, in all laudable particulars, is the longest list of Unitarian worthies (if one dare apply that word to them) compared with the brilliant line of those who loved, and have defended, the true faith. We can produce a very host of authorities; and trace back the genealogy of their noble house to the Apostles and the Prophets, having Jesus Christ Himself for the chief corner-stone. Among "the defenders of the faith" have been the mightiest minds in religion, in literature, in science, and in art, ever created by God Most High.

<sup>1</sup> 1 Cor. i. 17—31.

English Unitarians appear to have, at present, no men of great mark among them; nor is it easy to determine who their leader is. Indeed, are they a body? are they united among themselves? Do they so much agree, that (allowing for minor differences) any individual could conscientiously undertake to say, he represented them? Or, can it be possible that the only point of certain accord among them, is that which is furnished by the heinous sin of denying the deity of The Son of God? So it would appear, if we may believe their most prominent living writer.<sup>1</sup> "In relation to the person of Christ, diversities prevail," among Unitarians; but they are agreed "that 'The Son of God' is not God The Son;" and "the denial of The Trinity, the denial of The Trinity of the authorized statements of the notion; that is the denial of The Trinity of the creeds, especially of the Athanasian creed—the creed sanctioned alike by age and numbers—that makes the distinction of a Trinitarian and Unitarian." So that Unitarianism may be safely considered, in its most general form, as that distortion of the Christian Verity which denies the deity of Christ; however great or exalted, in any other sense, its votaries may allow Him to be. In short, the denial of Christ's deity is the generic mark of Unitarians. On that subject they seem united; and in whatever degree the deity of our Blessed Redeemer be established, in that same degree Unitarianism is refuted. That is the pole-star of Christianity. However, it is not the province of Trinitarians to inquire, how far Unitarians are at unity among themselves; nor will a really charitable person wish to undertake the painful responsibility of assigning to any individual the questionable honour of being regarded as their leader. But, it may be asserted as matter of actual experience,

<sup>1</sup> Beard's 'Reasons for being a Unitarian,' pp. 7, 36.

that they do repeatedly among themselves earnestly disavow one another's opinions: and if, for example, some individual be glanced at as their representative, they become earnest in their entreaties that it may not be supposed they follow him! Yet it is of great importance, for the detection of error and for the promulgation of truth, that Trinitarians should know certainly what persons, and what principles, do fairly represent Unitarian opinions, in the main. For it is an historical fact that they have studiously avoided any publication of their doctrines in a fixed, and acknowledged, form. It is not enough that they hate the Apostles' Creed, that they hate the Nicene Creed, and hate the Athanasian Creed; but, verily, they hate all creeds; and glory, still, in doing so. What! have Unitarians no creed of their own? To have no creed, is to have no Faith; for those who have fixed principles of belief, why should they hesitate clearly to express them? The fact is that Unitarianism is, in reference to Christianity, a mere negation; it has no fixed principles, beyond those of moral Deism. And the more and the closer the controversy is prosecuted, the firmer you try to grapple with Unitarians, the more cleverly and ingeniously they shift aside, and recede, till their very reasoning seems to melt away into a sort of impalpable haze, utterly incapable of resisting or of being sensibly cut by, the diamond point of truth. Under these circumstances, all we can do (if we would undertake to expose their errors) is to consult their public, and acknowledged writers. There are one or two, to whom they yet love to refer as to their standard authorities: and we may select such as seem to include between them all intermediate varieties of Unitarian opinions. Occasionally, too, a publication may appear which for supercilious contempt of true believers, conceited confidence in the powers of the human mind, strange misunderstanding of holy scripture, and wonderful inconsistency in its attempts at



reasoning, may be considered to embody, more completely than usual, the characteristic sins of Unitarianism. Such a book led to the publication of the present volume.

The apostle speaks of some who were drawn away from the faith "by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"; and it will continually be found that false teaching commends itself more to the pride, or weakness, of human nature, than the true. Unitarianism seeks to fascinate those who are not intelligently "rooted and grounded in love" of the truth, by its loud protestations<sup>1</sup> of liberality of sentiment, and largeness of heart towards all; as well as by its perpetual appeals to the sufficiency of reason. "Think and let think, is its motto. This true christian principle it could not recognize did it hold that—salvation was by any form of opinion." So that, as observed just now, Unitarianism has not "any form of opinion," which it holds to be material; but, if this writer is to be received as truly describing it, any opinions, all opinions, may find admission to its favour, for none in particular are essential to salvation! No wonder it is added, "This divinely authorized latitude of thought guarantees a corresponding largeness of heart, which makes intolerance impossible." Who knows not that such "latitude of thought," as this, is not "divinely authorized," but the very contrary? Holy scripture reminds us, in a multitude of places, that such a charity as this is not truly christian; and, we may add, is not even a clever counterfeit of the charity which is. This boasted "largeness of heart" may prove, in the end, to have been mere callousness, and depravity; for holy scripture says clearly, that strait is the gate, and narrow is the way that leads to everlasting life; and that there is but one such. There may be libertinism in religion, and they who have no stringent principles of their own, can well afford to disregard the

<sup>1</sup> Ibid, pp. 59—61.

absence of such in others. Nor, if we regard the appeals which Unitarianism makes to mere reason, is its unscriptural character less conspicuous; for how arrogant, and impious, they are! "But this I may declare, that, as a general principle, Unitarianism recognizes the laws of reason, as the laws of God. This recognition pervades Unitarianism. Religion itself is only the highest reason. Truth in reason is truth in religion<sup>1</sup>. He that is nearest to reason is nearest to God, and so has the best, and purest, religion." Were the subject not too serious, one might be pardoned for laughing at the affected profundity of this language. The miserable attempt in a few small words to express in three or four short sentences, as many positions intended to enjoin grand and undeniable truths in reference to religion. All of which sentences are plainly unreasonable, because illogical, in themselves. But, if they were not so, who is this that deifies human reason; for of *human* reason it is clear the writer speaks? There was once a people, who in the madness of an atheistical revolution, did worship reason in the impure person of a courtesan: little thinking, at the moment, how truly the infidelity of reason to all man's best, and eternal, interests was represented by the moral degradation of her, whom they chose to symbolize it. The sentiments above extracted might befit such an occasion as that; and are equally unfaithful to their own intended meaning; and to the character of Unitarianism. How can "the laws of reason be the laws of God"? Is human reason the exact measure of God's mind? The laws of reason are, no doubt, laws of God; because He created reason. Still they are but part, and an indefinitely small part too, of the laws of God; being just those powers of the human mind which God created, perfect but limited, for man's guidance upon earth: and which were never designed, even in their perfect state, to enable him to attain to things divine. Moreover, when we speak of

<sup>1</sup>*Ibid*, p. 29.

reason we must speak of it as now in exercise ; and, on all sides, we notice proofs that it is no longer perfect, though limited ; but imperfect in all ; in many, an utter ruin. Neither is it true that "Religion itself is only the highest reason": true religion is certainly accordant with the highest reason ; but also extends infinitely beyond. The word 'only' should be admitted ; for revealed religion may, and does, far transcend the highest reason. As for the statement that "Truth in reason is truth in religion," its incorrectness amounts to absurdity. For reason has immeasurable fields for exercise, entirely apart from religion. All the sciences are based upon indestructible truth ; and all may be known, and exercised, by Atheists most demoralized. From Memphis to Athens the thickest darkness in true religion has been proved compatible with highly cultivated reason ; and the archives of all historic kingdoms show that "truth in reason" has been displayed in spheres of thought most abhorrent to "truth in religion." There is sound reason, even in hell. And this is Unitarianism, as it speaks among us in this present day ! And these are Unitarian attempts at reasoning ! The least disciplined among Unitarians, a very child, will be able to perceive their fallacy ; and feel justified in pausing before he trusts the salvation of his soul to advocacy such as that !

Nor does Unitarianism appear more creditable, when we notice the way in which it speaks of Trinitarians, and of the scriptural doctrines which they believe in, and teach. All who are not Unitarians are<sup>1</sup> described as "deaf to a religious revival in which reason and scripture are to be honoured rather than passion ;" they "have been brought up in the orthodox system—have been taught to avoid free discussion ;" they hold "a man-made system," "a tradition handed down from ancient creed makers ;" their intellects are "cabined, cribbed, and confined by a narrow

<sup>1</sup> Ibid, pp. ix., 1, 10, 45.

creed, that finds religion chiefly in the bended knee, the serious countenance, and the mortified heart; that fearing to go wrong can hardly go right; that, dreading heresy, misses the portal to truth; and, intent mainly on avoiding the way to death, has no energy left for the path of life." Of course it is to be expected that they who hold a class of opinions based chiefly upon an overweening opinion of the powers of human reason, (and, by consequence, of their own,) should speak in this contemptuous and disrespectful way of others. But, were Trinitarians to adopt a similar style, how great would be the outcry! Conscious, however, of the strength and truthfulness of their cause they have been able to pursue a very different course. It is said they "have been taught to avoid free discussion;" an assertion which is remarkable for its imposing boldness in direct contradiction to notorious facts. Trinitarians are not taught to avoid free discussion, and never have been. On the contrary, they believe that the more the truth is searched into, the clearer and more reasonable it will appear. They are always ready, and prepared, for the fullest discussion; and discussions with Unitarians have been held so often, and so successfully, that the subject has been more than once exhausted; and Trinitarians, aware of the completeness of their triumphs, have been tempted to sit down in supineness and ease. Taught to avoid free discussion! The recklessness of the assertion is amazing. So many free discussions have been held, and with such effect, that Unitarianism is scarred all over, and its unheavenly form made the more hideous in proportion. It is earnestly hoped that this volume will supply all thoughtful Unitarians with another example of free discussion.

And let it be remembered that these discussions are entirely concerning the interpretation of holy scripture. The truth or falsehood of Unitarianism is entirely a question of scripture in-

terpretation. It has, indeed, been said<sup>1</sup> that "so long as a man regards the doctrine of the Trinity as essentially an absurdity, and so long as he considers himself fairly entitled on the grounds of possessing rational powers, to lay this down as an axiom or principle *in limine* it is of no use to argue with him upon the meaning of this or that scripture text:" and this observation expresses a very common, but ill-founded, idea. There is a fallacy involved in it, which makes it worthless. For the Unitarian himself cheerfully professes to receive, and to be bound by, the same canon of scriptures as ourselves. He boasts<sup>2</sup> that his "religion comes from God;" that to him, "religion is from first to last a revelation." He loves to tell us, "if you will not have the God of the Bible for your God, you run the risk of denying God altogether, or of confounding the Creator with the works of His hands." He glories in the announcement, "The Bible has been the study of my life." He is fully persuaded that "the Bible is a Unitarian book;" and, having thus elected to be guided by the Bible, he is not at liberty to have any *in limine* objections at all. The moment he says the doctrine of The Trinity is *in limine* an absurdity, that moment he has changed his ground, and with it his character; he speaks no longer as a consistent Unitarian, but as an unbeliever in revelation, as a Deist. With such persons we cannot stay to argue. But to consistent Unitarians we say: "Be it so: the question between us is one of Bible interpretation; the Bible is our revelation; let us sit down, as friends, together and argue the question by its contents." Nor is there any important disagreement between us as to the contents of the holy Bible. That is a matter upon which we are sufficiently agreed. Thus, if we consider the

<sup>1</sup> "London Review," on First Edition of "Christian Verity Stated."

<sup>2</sup> Beard's "Reasons for being a Unitarian," pp. 9, 37, 67.

sacred scripture in the light of textual criticism, we can afford to concede to the Unitarian all the texts that he disputes, and still have more than enough to prove the truth of Trinitarianism. Or, again, if we are questioned as to the canon of scripture, viz., the number of its books or their chapters, we can consent to spare the Unitarian all that he objects to, *e.g.*, the first two chapters of St. Matthew's gospel and St. Luke's, or even the entire epistle to the Hebrews, and still have books and chapters more than enough unanswerably to refute him. For, as will be shown in its proper place in reference to the Epistle to the Hebrews especially, the great Trinitarian doctrines, and those facts and truths which establish them, are scattered about so valuably piecemeal in the holy Bible, that you cannot avoid them without getting rid of the book by innumerable defacements. Let this, then, be carefully borne in mind—there is no dispute between Unitarians and ourselves, concerning the contents of holy scripture, which really enters seriously into the merits of the controversy: and when, therefore, they turn aside and argue loudly (as they do) about such matters, the Trinitarian may find safe, and quiet, satisfaction in the assurance that they are raising a cloud of mist for the purpose of covering their defeat and confusion.

Now, in the interpretation of all written documents, there are certain laws of reason upon which also Unitarians and ourselves are necessarily agreed; and which, indeed, they profess to respect far more than we. These have regard to the established meanings of words, and the force which attaches to sentences by necessity of their individual construction. In short, having regard to common sense, and fairness, in reading the sacred documents, Trinitarians profess to show that certain Unitarian interpretations are palpably wrong, and at war with the language and style, of holy scripture; and, as to Trinitarian

interpretation, we profess to reduce the Unitarian to the painful dilemma either of acknowledging we are right; or else of refusing to admit the authority of the scriptures, which we quote. This he is, too often, found capable of doing; but, having done so, the controversy is closed; he has assumed a fresh character, for he begins to call in question the character and capacity of the judge, by whom he had consented to be tried.

It was just now observed that no antecedent objections, or as they were then termed no *in limine* objections, to Trinitarian doctrine, that is to say, no objections taken before the holy Bible has been consulted, can be permitted; because both Unitarians and Trinitarians profess to make that book the standard of their opinions. Hence Trinitarians must be on their guard against abstract statements of their doctrine, such as the following,<sup>1</sup> when made by Unitarians. "Indeed to declare that a being is, in any sense, properly three and one, is to make a statement which conveys no meaning to my mind, because it takes that being out of the class of known existences, and makes him *sui generis*, that is, the sole of his kind. Of a being, however, who is sole of his kind no man can know any thing." Now, the utter incorrectness of this statement is manifest enough, as we shall show; but, at the moment, our business is to observe that the Trinitarian will reply to all such, to the following effect; "The doctrine of The Holy Trinity, like other mysteries in the sacred scriptures, is not to be rejected in consequence of any difficulties its presents to our minds; religion is full of difficulties: neither is it to be accepted in consequence of any reasonableness, or other attraction, it may appear in our judgments to possess. Neither can we allow it to be prejudiced by the use of such expressions as "three and one," which may possibly involve

<sup>1</sup> Ibid., p. 22.

some unscriptural assumption ; as this, for instance, does in that word "one." But it is entirely a question of Biblical fact ; do, or do not, the sacred scriptures express such doctrine : and, if so, in what sense ? If they do, we are bound by such expression ; and by that particular sense, in which it is expressed. As to its effects upon our minds ; as to any consequences we may suppose to follow from it : those are quite other considerations. We have but one alternative—either to receive the truth as stated, with meek submission ; which becomes us : or else to refuse to believe the book, which contains it ; and that is self-destruction." Yet now look, do let us look, at the absurdity with which Unitarianism advances such supposed objections to our doctrine. The Trinitarian does not say that 'Three Gods are one God' ; that would be absurd : but that 'Three Persons are one God' ; which is a very different thing. And who does not know that in the spheres both of mind and matter, many facts, existences, substances, beings, are three yet one ; aye, sometimes more than one. Man's voice is one, yet three ; the sound, the heat, the breath. Man himself is one, yet three ; reason, passion, affection. Three minds may constitute one will, or force, in operation ; three vapours may coalesce in one body, yet each preserve its separate properties. Light itself is a very infinity of rays ; and yet who knows not that each ray can be individualized ? These illustrations are given merely to show how vain it is to say that the statement "a being is, in any sense, properly three and one, conveys no meaning" to the mind. How strange, too, how marvellously untrue is the assertion that to speak of "a being out of the class of known existences," one *sui generis*, conveys no meaning to the mind ! Incorporeal spirits are beings out of the known class of existences, are we to suppose that to speak of them conveys no meaning to man's mind ? Very heathen, who never heard of *Christ*, would laugh that idea to scorn. The



idea is Unitarian. "God is a Spirit," and sole of His kind, to speak of Him—does it convey no meaning to man's mind? Thus it is that Unitarian folly would conduct us, were we not vigilant against it, into the miseries of Atheism; for to speak of God conveys, according to this Unitarian authority, no meaning to the mind!

Reason enters largely into the interpretation of scripture, and Trinitarians are taught to glory in the fact: they "praise God with understanding." But reason is not equal to the task of searching completely into the things of God. Unitarians, like ourselves, are compelled to admit that, if the Bible serve one great and characteristic purpose more than another, it is to carry us far out of, and beyond, the legitimate domain of reason. Its divine power and authority, its very essence as a book inspired of God, is to make known to imperfect, faltering, man things eternal and divine, to which reason is not able to conduct him. Not that it does, or can, convince him of such in opposition to, or in violation of, reason; for that would be for God, who created reason, to deny Himself. But to make him know such things in this degree, that while he is conscious of rationally assenting to their probability, he also feels unable fully to comprehend them. Surely the Unitarian admits, as completely as the true believer, that God's word does contain much which lies beyond the reach of human intellect. Necessarily so; and that in particulars which man's natural reason has already determined it is not possible for man conclusively to enquire into. Thus, the existence of God, the nature of deity, the mode of universal creation, the existence of spirits, even of man himself; these, and other like matters, are determined by man's natural instinct to be beyond his powers to account for. All this the Unitarian admits, as fully as we, and hence it is not permissible for him to whine in the following style:<sup>1</sup> "Bid me

<sup>1</sup> Ibid, p. 28.

wait, and meanwhile worship and serve, but do not threaten me with woe because I declare that dark, which is dark to me." Now the holy Bible threatens no man with woe, because he declares that dark which is dark to him; but with woe, unless he bow with humble adoration, and cease to have a "heart that is haughty, and an eye that is lofty; cease to exercise himself on great matters, or in things too high for him." This Unitarian complaint sounds almost hypocritical in its piteousness. The Unitarian has already professed to receive with acquiescence many things which are dark to him. We have just given the commencement of a list. God's existence is dark to him: God's providence is dark to him: God's work in grace is dark to him. If, then, he has condescended to receive so many things that are dark to him; why does he complain if he be told that, as he hopes to be saved, he must believe in the doctrine of The Holy Trinity, which is dark to us all? The fact is, the Bible, like the sun, gives man light enough to live in health, and to work, by; but also shines out in indications of mystery, which man has no means of vision, natural or artificial, steadily to contemplate. And when the Unitarian is told the Bible utters sentiments on certain subjects, but leaves man without ability to fathom them, he is told only of one particular, in which that holy book agrees with his natural instincts, and with just observation, when directed to the works either of grace or of nature.

When Unitarians speak of the sacred scriptures, they mean the canon of both testaments, old and new; though, as matter of fact, it is found that they neglect the old testament almost entirely. They also consent to accept the authorised version, as the best that can be had. They do, indeed, sometimes<sup>1</sup> speak of "A revised English Bible, the want of the Church"; and some

<sup>1</sup> Ibid, p. 24.

years ago undertook to favour us with what they called "An improved version of the new testament, upon the basis of Archbishop Newcome's translation, with a corrected text, and notes critical and explanatory." And to the fourth edition<sup>1</sup> of this work, published in 1817, occasional reference will be made. But so unsatisfactory even to themselves has this attempt proved, and so severely has it been handled by others, that they do not pretend, for purposes of the controversy, to refer to any other version, than that which is authorized. And they do well; for we know that, notwithstanding all the assaults made upon it, the great mass of critics, recommended by their learning, has pronounced, and still continues to pronounce, in favour of that version. As to references like that above to Archbishop Newcome, the reader should be warned (without special regard to that Prelate) that he must never be surprised when he finds Unitarian authorities professing to be supported by members of the Church; though the probabilities are he will find, upon examination, inaccuracies of quotation, demanding very serious attention. Several examples of this kind, taken from Unitarian authors, will be exhibited in the following pages. Yet with all their professed reverence for the holy Bible, and all their boasted knowledge of its contents, it is astonishing how they mistake its meaning and its character. Neither are they true to their own translations. Indeed, if they were, it would be found in regard to them, as to other supporters of false forms of Christianity, that their own translations abundantly refute them. Thus one of them<sup>2</sup> observes, "With essences, and modes of Being, it (the Bible) never deals"; and yet, one might have supposed it was commonly known, and

<sup>1</sup> Published by the Unitarian Society for Promoting, etc. etc. Longmans, London, 1817.

<sup>2</sup> Beard's "Reasons for being a Unitarian," pp. 7—19.

admitted, that with God's essence, and mode of Being, the Bible deals; that with Angelic essences, and modes of being, the Bible deals; that with man's essence, and mode of being, present and future, the Bible deals: deals with all these, partially though not completely. Or again, in allusion to the scriptural truth that some will perish everlastingly in their sins, "The partial prevalence of evil in the final issue, not only robs God of His paternal character; but, if it does not dethrone the deity, places another divinity by his side, almost as powerful, if not more powerful, than himself." What shall we say to this language? surely this Unitarian authority is the first that ever called the source, or chief, or prince, of all evil 'another divinity,' by the side of The Most High God: for that is the real force of the language; though, probably, it was never intended. The writer virtually claims to be a judge of what The Almighty ought to do; and enthrones himself the arbiter of what he is pleased to term "the partial prevalence of evil in the final issue." Elsewhere,<sup>1</sup> he complains that, in Trinitarian theology, Satan, "like God, has his kingdom and ministers. Between God and Satan there is perpetual war;" apparently forgetting that the Unitarian testament says, "Be sober, be watchful; your adversary, the false accuser, walketh about as a roaring lion, seeking whom he may devour; whom resist stedfast in the faith," 1 Peter v. 8; where it is added in a note to "false accuser," *devil*; admitting, at once, the Trinitarian truth complained of. Again, Unitarianism complains that Trinitarian religion, the common theology, "removes the punishment of sin; or leaves the sinner to suffer for ever:" and the Unitarian testament says, "And these shall go away into everlasting punishment, but the righteous into everlasting life," Matt. xxv. 46:

<sup>1</sup> Ibid, pp. 76, 50.

admitting, once more, the Trinitarian truth complained of; for it appears from the above passage, that in each sentence the word everlasting is co-extensive; meaning 'duration without end:' and that as the righteous have eternal life, so the wicked have eternal punishment. On which part of the subject only one example more. The Unitarian<sup>1</sup> objects that Trinitarian churches hold that salvation is "escape from hell, escape from the wrath of God, escape from punishment:" and the Unitarian testament says, "And to look for His Son from heaven, whom He raised from the dead, even Jesus, who delivereth us from the punishment which is to come," 1 Thess. i. 9: and then in a note to the word punishment, "*Greek anger.*" So that salvation, according to the Unitarian testament, is deliverance by Christ from punishment, or anger, *i.e.*, *wrath*, to come; and thus the Trinitarian doctrine is admitted to be true.

Nor, if we regard, Unitarian ideas of man's moral condition, and of his recovery to God's favour, does their ignorance, or their misapprehension, of holy scripture, appear less remarkable. Thus, "In consequence the gospel is 'the power of salvation,' and Christ is our 'righteousness, sanctification, and redemption;' this He is not by imputation, but by God's grace, and our own act. The latter is as necessary as the former. Even God cannot give unless man is willing to receive." 'Our own act!' Did Saul of Tarsus, by his own act, obtain salvation? 'God cannot give, unless man is willing to receive!' Was Saul willing to receive, when Christ (his God in glory) struck him blind on the road to Damascus, and gave him the light of life? Again—"whatever is natural is good;" and on sin, "Consequently sin is disobedience to your highest law. That law is conscience—conscience is God's working in man's

<sup>1</sup> Ibid, pp. 41, 42, 77, 78.

soul." It is really melancholy to read these Unitarian sentiments, utterly at variance as they are with the plainest statements of God's word, and with the conclusions of ordinary observation. The holy Bible says not that "whatever is natural is good," but<sup>1</sup> that "we are by nature children of wrath;" and that "the natural man receiveth not the things of The Spirit." The holy Bible says, not that sin is the transgression of the law of conscience, but of the law of God. And surely common observation may assure us that man's conscience can not be coincident in purity with God's law. Thus, as before of reason, so here of conscience, Unitarianism maintains it to be the standard, or measure, of moral duty. But conscience in man, like reason in man, is a variable quantity; indeed, as variable as the mental capacities, and education, of men; and that which is variable can not be a standard of moral duty, for then morality would be as variable as its standard; and that, which is immorality in one, would cease to be immorality in another. After such citations as these, it is scarcely necessary to add that Unitarianism is sometimes quite at variance with truth in its statements of Trinitarian opinion; and as often utterly inconsistent with, and contradictory to, itself. Thus,<sup>2</sup> speaking of Trinitarianism, "Borrowing the old Greek idea of a certain primæval stuff, out of which God is fabled to have made the world;" whereas Trinitarianism does nothing of the kind, but implicitly believes St. Paul, who tells us "that things which are seen were not made of things which do appear." Heb. ii. 3. And, in proof of its inconsistency with itself, the following examples may be taken; "Consequently, salvation is properly of grace, and not of purchase;" yet presently, Christ's agony "constitutes

<sup>1</sup> 1 Cor. ii. 14; Ephes. ii. 3.

<sup>2</sup> Beard's "Reasons for being a Unitarian," pp. 7, 49, 50, 81.

the price which, of His own accord, He paid for us, and our redemption"—so then, salvation, or redemption, is of price, or of purchase; *i.e.*, bought by the sufferings of Jesus, one moment; and is not of purchase, at another. Again, "Redemption is unprompted, unconditioned, rescue, and not the satisfaction either of God Himself, or God's law;" but presently, "the death of Christ is God's propitiation, designed to conquer sin, and reconcile you to Himself;" so then, one moment redemption is not "the satisfaction of God, or God's law;" the next, it is "God's propitiation," by which men are reconciled to Him! Such are the inconsistencies, and contradictions, of Unitarianism; as stated by its ablest defenders! Once more, "So is The Son the gift, and not the cause of The Father's love;" when in truth, He is both. Jesus is the "unspeakable gift," the gift of God,—of His Father's love to sinners; and yet is, by His self-sacrifice, the cause that such love can pardon. Salvation is of grace unmerited to us, who pay nothing; through the blood of Jesus, who paid all. He bought; to us, it is given. But to scripture alone should we look for knowledge of salvation; and let the Unitarian listen, yet again, to his own new testament. "Know ye not that your body is the temple of The Holy Spirit, which is in you, which ye have from God? Nor are ye your own, for ye have been bought with a price." 1 Cor. vi. 19, 20. Again, "Knowing that ye were not redeemed with corruptible things, as with silver and gold, from your vain behaviour delivered down by your fathers; but with the precious blood of Christ, as of a spotless and unblemished lamb." 1 Pet. 1, 19. Thus does Unitarianism reply to its own mistaken statements, as to purchase, redemption, price. And yet salvation is of gift, or grace. For God Himself devised the plan. It is of grace, free grace; and yet it is not "unconditioned rescue." For the Unitarian testament

says, "God hath so loved the world, that He hath given His only Son" (here is the gift of grace) "that every one who believeth on Him may not perish, but have everlasting life" (there is the condition, viz., belief). John iii. 16.

Upon one subject the Trinitarian reader should be especially cautioned; it is the manner in which Unitarians are accustomed to speak of the language of the creeds. Of creeds themselves, their use and origin, we shall speak in the proper place; but as to the way in which Unitarians mention them, it is well the reader should be reminded of its insincerity, and unreasonableness. The Unitarian question is not concerning the interpretation of creeds, but the interpretation of holy scripture. For the purpose of bringing this controversy to a satisfactory conclusion, Trinitarians are quite willing that all creeds should, for the time, be laid aside; convinced that, holy scripture being fairly examined, the language of the creeds will be found in the end strictly accordant with it. Let it be remembered that Unitarian objections extend not to one creed, but to all creeds; any form of words, however simple, which states that The Father is God, The Son is God, and The Holy Ghost is God; yet that there are not three Gods, but one God. And it is much to be feared that, if to please Unitarians (or others) the Athanasian creed were laid aside; the next attack, and one quite as virulent, would be made upon the Nicene creed; and next, upon the Apostles'. In effect, the creeds are synonymous; each contains distinctly the statement of the doctrine of The Holy Trinity; and that statement, and not the language in which it is made, is the real cause of offence. But, if that doctrine be really contained in holy scripture, why should any one, why should the Christian church, hesitate to express it in formal language? Besides, in objecting to the language of creeds, and seeming to insinuate that they contain sentiments not according to the



pure, and simpler, language of holy scripture, it is not generous, nor quite consonant with fair dealing, to ignore their origin, nor to seem to forget that the statements they contain, and the words in which they are expressed, must be interpreted according to the sense in which they were originally adopted, and intended. If any ambiguity attend certain words, *e.g.*, the word 'substance,' in our days, or in our tongue, we know it admits of easy explanation; and any inconvenience arising from its use can be easily removed. The correctness of its meaning can be tested only by scripture. And, even if there be fair cause of regret that the Christian faith should be thrown into the peculiar forms of profession of which our creeds consist, it is not fair to blame any Christian church on that account, nor to insinuate that she requires of her members a tone of religious profession, which enforces on their consciences more than is required of them by the holy Bible. The origin of creeds ought, in common justice, to be borne in mind; and that even the hard, and almost obsolete, expressions now contained in them were, at first, rendered necessary by the unscriptural inventions of seceders from the faith; and were, in fact, intended as direct negations of specific errors; and, as terms, were doubtless well chosen to deny the errors they were intended to condemn. The restlessness, and unfaithfulness, of Unitarians and others, forced the formation and adoption of creeds upon the Christian Church; and it is mere device, on their parts, to complain now that such creeds exist. When it is shown that similar departures from the true faith do not, and cannot, exist in our own days, then we may perhaps be induced to think that such protestations of faith as they contain are not necessary now, nor likely to be required again. On the contrary, if it be really true that the very same errors do exist, are boldly advocated, and are in danger of spreading around us, as these creeds in their minutest and most specific

words were designed to negative, then most sincere thinkers will be of opinion that the terms designed to rebut them centuries ago may, the errors being the same, be still wisely made use of; unless, indeed, we argue for increased virulence of the disease, in proportion to its duration, and are prepared to make the remedy stronger by making the creeds even more specific.

For, wherefore are some so anxious to be rid of creeds? If any received creeds be contrary to the word of inspiration, that fact is a fair objection to their use, and let it be distinctly shown. But if it cannot be, (and all Christendom is, for the more part, agreed in the soundness of the creeds we use, and in the doctrines of faith which they announce as essential,) what licentiousness of religious thought is that which would regret them as expressions of our belief? What religious advantage, before God or man, can we acquire by attempting to conceal our convictions (if we have any)? or by being so doubtful, or ashamed, concerning them, that we shrink from an open, and honest, avowal of their nature? Is it dishonesty of purpose which leads us to desire vagueness in the terms of contract? or is it a dangerous self-will, which prompts us to the insincere profession of a faith, scarcely binding, because not defined? A profession which, in the world, may mean something, or nothing, or any thing we please; and would insult The Master by comprehending all sorts of idle schemes under the common, and then degraded, name of Christian? It would seem so.

Nor let the sincere enquirer into the truth, or falsehood, of Trinitarian doctrines be confused by disingenuous appeals to the difficulties of scripture interpretation. There are great difficulties in regard to many questions of scripture interpretation, but not in regard to this; if we seek after the bare statement of the doctrine, and desire no explanation of the mode in which the Deity so exists as stated. No assertions are made in holy scrip-

ture more clearly than these four, viz., 1 That The Father is God; 2 That The Son is God; 3 That The Holy Ghost is God; 4 That there is but one God. And these four statements contain within them the doctrine of The Holy Trinity. But as regards scripture interpretation, there is one principle which comes beautifully to the rescue of the earnest, though unlettered, reader. It is suggested with peculiar force in the new testament; and is one which comfortably releases him from a conscious, and painful, dependence upon others more favoured in regard to learning, for that understanding of holy scripture, upon which he conscientiously believes his eternal salvation depends. This principle of interpretation is the *iteration* of holy scripture; by which is meant that peculiar feature in the sacred writings, and especially in the new testament, from which, by means of continued repetitions, the frequent presentation of the same fact, or the same doctrine, a reader is enabled to arrive with certainty at the meaning of the writers. Especially is this happy principle of sacred literature to be noticed in reference to those doctrines which are necessary to salvation. This is just what could be desired for the certifying of those, who are not able of themselves to search critically into the original words of the inspired penmen. For by several authors, in the various styles of each, in many places, by different forms of speech, by varieties of illustration, in connections of contexts widely dissimilar, the same most blessed doctrines are placed before the reader; so that no ingenuity of sceptical, and unsound, criticism; no appeal to unknown tongues; no mystifying sophistries; can persuade the homely, and untutored, reader of God's word that he is in these respects mistaken as to the import of holy scripture. If asked to specify some particular subject, all important to salvation, by which this principle of scripture interpretation, viz., that by repetition, or iteration, is

illustrated, the doctrine of Christ's deity, as The Son of God, may be selected. That great truth is asserted, and re-asserted in holy scripture, so many times and by such various modes that, after close attention, one is amazed at the utter hopelessness of any attempt to establish a contrary opinion. By direct assertion, by figures of speech, by inferences plainly suggested, by significant allusions, under various titles, in prophecy, in history, in elaborate letters, by broad statements, by words expressive in all the minuteness of critical accuracy, by modes which dazzle the plain reader, by others which charm the fastidious scholar, by incidents on earth, by voices and visions from heaven, by mysterious references to the immeasurable past, by sublime and awful predictions of an infinite future, by the voice of love, by the scorn of enemies, by the raillery of blasphemers, by the tears of penitents, by the joys of the redeemed, by the songs of angels, and by the dark, unwilling, homage of the damned—by such means, and by finer lines of thought, too minute and too many for expression—all scripture testifies, by iteration, to the deity of God's only-begotten Son. And he, who has been so brought to receive that great doctrine, need halt no longer between two opinions; for he has, then, resolved the great question, upon which the Unitarian controversy depends.



THE  
CHRISTIAN VERITY STATED,  
ETC., ETC.

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CHAPTER I.

REASON AND FAITH.



THE duties, and even the most mysterious doctrines, of religion are made known to a great extent in such a way as to enlist man's natural reason in their support. This is one grand proof of the Creator's considerate love to sinners. No doubt it might have been anticipated with much probability that such would be the case; because reason is, next to faith, God's best gift to man; and is, in fact, the distinctive characteristic of his family. Hence it could hardly be supposed that The Almighty would demand from man the discharge of any duties, or belief in any doctrines, which did not, in some very sensible degree, commend themselves to the approbation of his mind.

Accordingly, we find in God's word that continual appeals are made to our understandings. Those who accept His laws as the foundation of national policy, and as the rule of social life, are assured they will be distinguished from other nations as "a wise and understanding people;"<sup>1</sup> "the fear of the Lord" is denominated wisdom,<sup>2</sup> and "to depart from evil" is understanding; the despisers of The Lord are characterized as "fools," and especially they who receive not God's doctrines as revealed; it is the fool who "says in his heart, There is no God"<sup>3</sup> The law of The Lord is described as "making wise the simple."<sup>4</sup> God takes His people gently aside, and entreats permission to reason with them; "Come now,

<sup>1</sup> Deut. iv. 6.

<sup>2</sup> Job xxviii. 28.

<sup>3</sup> Ps. xiv. 1.

<sup>4</sup> Ps. xix. 7.

and let us reason together, saith The Lord."<sup>1</sup> We are exhorted to "sing praises with understanding."<sup>2</sup> And, passing to the pages of the new testament, are told "in understanding be ye men;"<sup>3</sup> and to "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service."<sup>4</sup>

Thus are we soothed and encouraged; and God *But God's word contains much beyond the power of man's mind.* strives to lure us, as it were, to Himself, by adopting our modes of thought, and revealing Himself conformably to the laws of our minds. Thus He adapts Himself, and His word, completely to the requirements of our nature, which He alone (as its Creator) perfectly understands. But still we may in all reason expect that much which is partly revealed unto us shall lie, in other parts, far beyond our comprehensions. For, surely, if revelation contained nothing more than man can fathom, one clear proof that it is divine would be wanting. For a book, which uninspired man could fully understand, man so uninspired might well be suspected to have written. Let it not be supposed a contradiction, that articles of belief should be called matters of revelation, which in the same breath are affirmed to be clothed in mystery. The Israelites were deeply conscious of God's presence, whether in a pillar of cloud, or in a flame of fire.<sup>5</sup> There is no contradiction; for we know from common experience that enough may be made known in strictest consonance with reason, to justify confidence in the reality of much more to which we cannot attain: much more, to which if we could attain, we should find that also in perfect accordance with our reason. This confidence is a credit to the unknown which it is quite rational to give by anticipation, in consequence of the reasonableness of what we do know. St. Paul, though he saw through a glass darkly,<sup>6</sup> saw rays of glory enough to beget, though he could not understand, implicit delight in the source of glory beyond; and to cause him exultation in the thought that then he should see "face to face." His knowledge "in part" now made him sure he could not be disappointed then, when he should know even as he was known. Just as the discoveries of reason amid the wonders of material creation are allowed, though limited, to extend

<sup>1</sup> Isaiah i. 18.

<sup>2</sup> Ps. xlvii. 7.

<sup>3</sup> 1 Cor. xiv. 20.

<sup>4</sup> Rom. xii. 1.

<sup>5</sup> Exod. xiii. 21.

<sup>6</sup> 1 Cor. xiii. 12.

so far that the observer is convinced that unlimited fields far away are as fair and wonderful, or more so, than all he perceives. Whether we cite the chemist, or the astronomer, or those who delight in the revelations of the microscope, all agree in their testimony. They encourage us to reason onward, from what we know to more. They invite us to conclude that, since our wonder is so often excited, and our wildest fancies so far transcended by the truths we know, we need not doubt but that there are mysterious affinities in creation, inconceivable orders of worlds, and marvels of organic life which, though "eye hath not seen, nor ear heard, neither have entered in the heart of man,"<sup>1</sup> are none the less in perfect accordance with reason, because in their structure we cannot comprehend them. Indeed we may sometimes flit away into the unsubstantial world, and arrive at a similar conclusion. Among the poets we dare not trust ourselves; but even painters have conceptions which exceed their powers to depict; and dreamers, whether by night or by day, have held communion with imagination, and been conscious of thoughts, which no skill in language could adequately express. We may try to imagine, but who dares attempt to describe, what St. Paul's mental exercise was when caught up into the third heaven, and hearing words—mark, rational words—"which it is not lawful for a man to utter."<sup>2</sup> There are, then, divine truths reducible to human speech, which man supernaturally sustained may hear and understand; but which it is not permitted common mortals to know. Such reflections upon the worlds of matter and of thought continually remind man how limited is the range of his knowledge! In other words, how inferior and limited is the order of that mental gift called reason; which nevertheless constitutes the man; and, no doubt, was designed to do so. But, if thus as regards the material world, and those departments of thought which have respect to man's intellectual nature; how much more so, how much more reasonably so, as regards the unseen and spiritual concerns of eternity? If the cause, and nature, and mode, of man's own existence be to him an unfathomable mystery (as they are) how much more reasonably so the cause, and nature, and mode, of The Almighty's?

Exception has been taken against Trinitarian doctrine upon

<sup>1</sup> 1 Cor. ii. 9.

<sup>2</sup> 2 Cor. xii. 4.



its own acknowledgment, that it involves mysteries ; and incorrectness has been charged upon us for the very use of that word. We are referred to our dictionaries for its meaning, and are affably reminded that what is a revelation cannot also be a mystery. This proceeds from a misconception, or error, of our opponents. A revelation may be partial, or complete ; a system of doctrines made known in part, and in part kept purposely obscure. God may look out of the cloud,<sup>1</sup> yet still keep within it. Indeed the very first use of the word which stands in holy scripture for reveal, viz., to uncover that which is usually concealed,<sup>2</sup> implies that while somewhat is made plain by the revelation, a somewhat else involves a mystery not understood. And as for that word "mystery," used several times in the new testament,<sup>3</sup> we know it is derived from the secrets made known to the initiated at certain Grecian festivals ;<sup>4</sup> and, if we knew also what those secrets were, we should be able to decide whether the information then given to such initiated was partial or complete ; but we do not. While, on the other hand, if (as has been learnedly supposed) the doctrine of One Great and Holy Creator, as opposed to the common polytheism of the Greeks, was the secret imparted ; then we are sure that the mystery so revealed was revealed only in part ; seeing that God's nature, and attributes, and will towards man, was to all Greeks, as to the Athenians, a hidden truth ; for He still remained to them until St. Paul's days "The unknown God."<sup>5</sup> "The mystery which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of the faith,"<sup>6</sup> was the mystery of salvation through the blood of Jesus as the well-beloved, incarnate, Son of God. Yet the revelation of a mystery does not imply that all its parts are intended to be understood: relatively to the past, it is really made known ; considered in its nature, it may be as really kept obscure. Of this truth we have in religion a remarkable example in the blessed doctrine of The Atonement ; it is repeatedly declared, *i.e.*, revealed, as to fact ; but none suppose they can

<sup>1</sup> Exod. xiv. 24.<sup>2</sup> Levit. xviii. 6.<sup>3</sup> Matt. xiii. 11 ; Rom. xi. 25 ; 1 Cor. ii. 7—10.      <sup>4</sup> *The Eleusinian.*<sup>5</sup> Acts xvii. 23.<sup>6</sup> Rom. xvi. 25.

fully explore, and search out, its nature. However we need not dispute about this matter; for, in very truth, Unitarians (as much as we) do profess belief in mystery, in a partial revelation. That knowledge which we have of The One Most High God is mysterious; the revelation made of Him is but partial; or, as He expressed it to Moses, "I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen."<sup>1</sup> Which manifestation of The Most High is good and sufficient, so far as it goes; but it is only partial. Similarly of Trinitarian doctrine. And, if Unitarians deny this, they claim to see more than Moses; also more than St. Paul, who when on earth knew only in part.<sup>2</sup> When on earth, did I say? Yea rather when now in paradise. For who, unless they be Unitarians, will maintain that even there, or even in bliss made perfect, Moses and St. Paul and all the saints know their God and Saviour more than in part? For though St. Paul says that then he will know himself, and his salvation, and probably all that pertains to the redeemed in glory "even as I am known," there is not a line in scripture to justify Unitarians or ourselves in supposing that our knowledge of God will even there be perfect. The very angels are conscious of mysteries.<sup>3</sup> There will be mysteries, there will be revelation of some things in part only, even in heaven; or otherwise man redeemed will comprehend the infinity of God. Now to tell us that where mystery begins religion ends, or to affirm that belief in mysteries can have no beneficial effect upon the heart or conduct, is to assume the whole matter; for, it may be that God has covenanted certain blessings upon condition of humble belief in those very mysteries.

*The distinction between things beyond reason, and things contrary to it.*

We must carefully distinguish between statements which are beyond reason, and others which are contrary to it. Of the one class the inspired volume furnishes numerous examples, even about the present condition, and future prospects of the human race; of the other, with not one. For that holy scripture should demand our acquiescence in assertions beyond reason is no objection against it: such assertions are just and probable, though unexpected, extensions of the fields of wonder. But, God being the author of man's reason, it were possibly (not certainly) a denial of His own work, of Himself

<sup>1</sup> Exod. xxiii. 23.

<sup>2</sup> 1 Cor. xiii. 12.

<sup>3</sup> 1 Pet. i. 12.

to require submission from His creatures in opposition to that reason, with which He has supplied them. Not certainly; for language which seems to violate our rational convictions, may do so only because we do not rightly comprehend its force, or because we mistake its application. We know it to be true in the common intercourse of man with man that language beyond the faculties of persons addressed is, nevertheless, not contrary to those faculties, but may be most strictly correct and rational. Perspicuity of language depends often upon the mental clearness of the person spoken to; its rational symmetry upon the mental powers of the speaker. A beautiful landscape may be clear as sunlight can make it, and full of harmony in its parts and colours; but its beauties, and its harmony, however extensive in reality, are limited to observation in exact proportion to the visual organs of the observer. We gaze towards the heavens, and sight penetrates various distances into space in exact proportion to the powers of its possessor. We contemplate the deep mysteries of Deity with various results according to the greater, or less, spiritual eyesight which God has given us; and according to the greater, or less, ability in each of us, so sanctified, and accepted, by our God. Unitarians, indeed, by their selected advocate,<sup>1</sup> object altogether to belief in mysteries, unconscious of the self-contradiction in which such objection involves them. They define a mystery to be "a proposition to the terms of which no distinct ideas are annexed;" and maintain that we cannot reason at all about such propositions; and, moreover, that if acquiescence in a mystery be demanded from us, as an article of faith, it must be in certain fixed terms—the very terms of the proposition; for all reasoning, but especially reasoning by inferences, is out of the question, say they, regarding mysteries. But such notions are unsound; for, first, man cannot accurately define in words that which he admits he does not fully comprehend; and, next, man can express by symbols that infinite series, which he cannot define in words; and be thoroughly persuaded in his reason of the accurate demonstration conveyed by his symbolical expressions. How much more shall God reveal the infinite process of redeeming love in language of perfect

<sup>1</sup> Mr. Yates in his "Vindication of Unitarianism" in reply to Dr. Wardlaw. *Their standard defence*. See p. 41.

accuracy, though only in part intelligible to man! When mortal man has powers of reason which exceed his own capacity of speech, shall he dare to doubt that God has accurate powers of speech, *i.e.*, modes of revelation precisely true, which unspeakably surpass man's ability to understand? A mystery defined is a contradiction in terms; that which is once defined no longer remains a mystery. Still, is it true that a mystery must be "a proposition to the terms of which no distinct ideas are annexed?" I am told that Jesus was "the only-begotten of The Father, full of grace and truth;"<sup>1</sup> here possibly is a great mystery; but, in whatever sense Jesus is begotten of God, I have at least one distinct idea, *viz.*, that He was not begotten of God in such a sense as that in which "Abraham begat Isaac." I know this from extraneous considerations, affecting the nature and the existence of Deity; also I know it from revealed truth in God's holy word regarding that nature and existence; and, for aught that appears to the contrary, having one distinct idea I may have one thousand such ideas affecting that mysterious proposition that Christ is the only-begotten of The Father. Similar thoughts suggest themselves upon various figurative statements contained in the holy Bible. Thus, take the mysterious, and figurative, description of heaven contained in the Revelation.<sup>2</sup> I know not what heaven is; that glorious abode is wrapped in mystery. But I do know that it is not built of jasper and sardine stones. Nay, more: though I know not what it is in actual verity, in literal truth, I have certain distinct ideas of its character for holiness, and all else that implies perfect felicity. Then, again, as to demanding the very terms of the proposition in which the mystery is stated; and asserting that we cannot reason upon mysteries by inferences. If the very terms are selected from scripture, we are content; but ask leave to differ from the assertion as to reason by inferences. Thus, supposing the following distinct proposition be not in the original text of holy scripture—"For there are three that bear record in heaven, The Father, The Word, and The Holy Ghost; and these three are one:"<sup>3</sup> yet, surely, if I find in other scriptures the deity of each of these plainly asserted; or the names, attributes, powers,

<sup>1</sup> John i. 14.<sup>2</sup> Rev. xxi. 16.<sup>3</sup> 1 John v. 7.

worship due to deity assigned to each ; with the unity of that deity also plainly asserted ; I may infer that in some sense, perhaps to be discovered by further search, each of them is God, and yet that there is but one God. To say that we have no ideas about three-in-one, equal in substance, yet but one, would be certainly incorrect ; for (though the illustration may seem light) holy scripture tells us "a threefold cord is not quickly broken ;"<sup>1</sup> and of that cord we may conceive each strand to be infinitely perfect. I shall have occasion in the course of this enquiry to show more than once that it has pleased God to give us very distinct ideas about mysteries, but not complete ideas. "There are mysteries in the works of nature, as well as in the word of God ; and it is as easy to believe both as one. We do not mean by mysteries, positions altogether unintelligible, or that carry no idea at all with them ; we do not mean unsensed characters or empty sounds, but we mean propositions contained in general terms, which convey as general ideas, not descending to particulars. The ideas are clear enough as far as they go ; only they do not reach far enough to satisfy curiosity."<sup>2</sup> Yet, even if we had no distinct ideas, although we could not then reason about them, (for gross man might as well profess to stand upon nothing) we might receive them without reasoning, and be honoured in such humility, and submission. Is it possible that a Unitarian believes nothing but that about which he can reason ! We know that, as between man and man, implicit acquiescence in terms not understood, but confided in, may be honourable, and not degrading ; not silly, but necessary to one's own safety ; not injurious, but full of benefit to the confider, *i.e.*, (in Christian phraseology) to the believer. Were one on board ship in a storm the captain's directions to the seamen might be quite unintelligible to the passenger ; but he would be expected, and it would become him too, to hold his peace, and keep below. Shall a man thus be forced to trust in man, and yet dare rebel against God in matters which man cannot understand ? It were irrational to do so : let us learn the just lesson of humility ; let us hold our peace, "keep below," and pray.

For, that same word of God which, by the graciousness of its

<sup>1</sup> Eccles. iv. 12.

<sup>2</sup> Waterland's "Importance of the Doctrine of the Holy Trinity," p. 18.

author, continually appeals to our understandings, and seeks to woo our sympathies; which speaks to us in most places in language so simple that even a fool may understand;<sup>1</sup> continually warns us that there are subjects into which it is not permitted man to dive. "The secret things belong unto The Lord our God:"<sup>2</sup> there is wisdom too excellent for us, "such knowledge is too wonderful for me, I cannot attain to it."<sup>3</sup> We are solemnly charged to refrain our souls, and keep them low, and not to exercise ourselves in great matters, nor in things too high for us.<sup>4</sup> To such effect The Lord God Himself administers rebuke to Job.<sup>5</sup> And St. Paul, speaking of God's mysterious dealings with men, exclaims, "Oh! the depth of the riches both of wisdom, and knowledge, of God! How unsearchable are His judgments, and His ways past finding out."<sup>6</sup> That word of God warns us that there are revelations possible beyond this world, and at a future time receivable by man, which were he permitted to know at present, he must die. It assures us, in a manner not to be misunderstood, that there are subjects connected with our present condition, which can be made known to us now only by figure. Because, while figurative announcements, though incomplete, are quite sufficient for our present purpose, and capable so far of being actually understood, the clear exhibition of the realities, though such realities are indispensable to man's salvation, would be more than our powers of mind, or faculties of body, could sustain. Hence it has happened that, even to men most inspired of The Holy Ghost, *e.g.*, to Moses,<sup>7</sup> to Isaiah,<sup>8</sup> to Ezekiel,<sup>9</sup> to Daniel,<sup>10</sup> and to John,<sup>11</sup> incomplete but sufficient ideas of the real were rationally conveyed by mysterious, and symbolical, appearances. In each case the symbols, like all symbols, were necessarily incomplete; but the emotions of those holy men who saw them were none the less overwhelming. Daniel says of himself that he became dumb, his comeliness was turned into corruption, and he retained no strength. And John expressly affirms, "And when I saw Him, I fell at His feet as dead." There is a glare of the sun which strikes to

<sup>1</sup> Isa. xxxv. 8.<sup>2</sup> Deut. xxix. 29.<sup>3</sup> Ps. cxxxix. 6.<sup>4</sup> Ps. cxxxi. 1.<sup>5</sup> Job xxxviii. and xxxix.<sup>6</sup> Rom. xi. 33.<sup>7</sup> Exod. iii. 6.<sup>8</sup> Isa. vi. 5.<sup>9</sup> Ezek. i. 28.<sup>10</sup> Dan. x. 8—15.<sup>11</sup> Rev. i. 17.

maniacy ; there is a calm, soft, stealthy, light of the lesser orb which distracts to lunacy ; the sun may strike by day, and the moon by night.<sup>1</sup> There can be an effort of thought, a depth of emotion, which shall burst the golden chord for the rest of earthly life.

*The scriptural  
relations be-  
tween Reason  
and Faith.*

This paper will try to explain, from the word of God, what are the proper relations of reason and of faith ; and what, according to the same word, are the peculiar subjects which claim the exercise of either. The simplest division of the fields in which these two noble properties of our nature, viz., understanding and belief ; in other words, reason and faith ; can be exercised, is the seen and the unseen. With this most important difference in the grandeur of the two ; that reason, exercised on the visible and on all which the visible suggests, is continually humbled by a sense of its own incapacity to follow any more the lines of thought of which it perceives a part ; but faith, the far nobler, receiving from revelation ideas which it knows proceed from a source much higher than man, becomes convinced of the dignity of its own birth by the felt, though unseen, glories of that which it contemplates. A contemplation suggesting to it conception of glories, greater still, to be manifested at a future time. The sure and proper, because natural, end of reason is to become paralyzed by its own exertions—"Hitherto shalt thou come, and no further."<sup>2</sup> The sure and proper, because appointed, destiny of faith, is to stretch away without limit, stronger still by increasing exercise ; mightier than the eagle, it becomes more vigorous by the supernatural rarity of the atmosphere through which it soars. St. Paul appears to have surveyed, and marked off, for us the respective domains of reason and of faith. That of reason when he says, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead ;"<sup>3</sup> and that of faith when he says, "Now faith is the substance of things hoped for, the evidence of things not seen."<sup>4</sup> The material creation, and all connected with it ; man, and every con-

<sup>1</sup> Ps. cxxi. 6.

<sup>2</sup> Job. xxxviii. 11.

<sup>3</sup> Rom. i. 20.

<sup>4</sup> Heb. xi. 1.

sideration affecting his present condition; in short, whatever comes, or can come, under the observation of the senses, are the proper objects of natural reason unaided by revelation. The right exercise of which reason is, as St. Paul suggested, to lead us up to the true God. Whence it follows that reason enters also into spiritual matters, into things unseen, into man's future prospects so far as the visible creation, and man's present condition, suggest reflection upon them. Still it is instantly observable how plainly the apostle defines its limitation in such respects. For those very attributes of deity which are to man of the greatest, indeed of eternal, importance, are those which unprompted, natural, reason gives him (so hints St. Paul) no power to discern. He goes no further than to assure us that certain invisible attributes of The Deity, viz., His eternal power and Godhead, may be discovered from the things which are seen; so that, on those particular attributes, men are left without excuse for having fallen into, or for indulging in, the abominations of image-worship. Whereas, of such other attributes as His perfect goodness, mercy, and truth; or in what way such attributes in perfection can, or can be best, manifested towards men; of such matters unprompted, natural, reason can take no hold apart from revelation. Of God's holiness and consequent hatred of sin, of His pity for sinners and His means of reconciliation to them, of His pardon and of life eternal, also of His mode of existence, *i.e.*, of what man calls his nature, St. Paul intimates that unprompted, natural, reason is not competent to make discoveries. Nay, cannot receive them, if unassisted, even when discoveries are made for it; "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."<sup>1</sup> Let Unitarians hear! Even of human nature itself man's knowledge is only partial, and very incomplete; so much so, that not only the spiritual, but also the bodily, concerns of man involve the deepest mysteries. His nature is chequered with such anomalies, is so influenced by unascertained causes, and affected (sometimes hopelessly) by results which could not be foreseen, nor calculated, that both in body and in

<sup>1</sup> 1 Cor. ii. 14.



soul the conditions of man's own existence are to him for the more part mysteries undiscovered. Thus proud man is made to feel, and subside under the consciousness of, the very inferior powers of his own unassisted, natural, reason.

Now the spiritual concerns of man, and such attributes of Deity as denote His graciousness, are the very subjects upon which it is most important man should be particularly informed. And so it follows that one of the earliest lessons, most clearly learned, in the essays of reason; and one of the truths first recorded by the inspired writer, when glancing at what we call "Natural Theology," (or the search after God from His works in nature,) is the insufficiency of reason in respects most vitally important to ourselves: the insufficiency of that very reason which we are, nevertheless, permitted, and encouraged, to exercise; and of which vain man boasts so loudly. Men are apt to forget, especially in these days of free thought and extended knowledge, how much reason is indebted for her clear sightedness, and strength, to that very revelation upon whose domains she so immodestly intrudes. To judge of her awkwardness and incapacity in matters of godly truth we should follow her actions before Christ was heard of among the Gentiles, and there leave her. Even the Unity of God in which Unitarians believe as devoutly as we (but not more so) is not discoverable, and was not discovered, by reason; for harmony of design, and unity of purpose, are no proofs of unity in the workman. And to tell us that, because One Almighty Mind is sufficient for the production of all things, so that by conceiving more (which we do not) we violate the established laws of reasoning by conceiving more causes than are adequate to the effect, is nothing to the purpose. For to say that anything may be done in such and such a way is no proof that, therefore, it must be so done. And to say that the universe must have been so created, because it might have been, is indeed to travel out of our sphere, and to make reason pronounce upon the mode of Deity, which she is not competent to do. For the truth that the universe is not the work of a number of beings acting in concert, but that there is only one Designer and Maker of all things, we are still dependent, and probably on earth must ever remain so, on the Creator's own *testimony* in the inspired writings.

*Reason is not only insufficient, but is also depraved.* Nor is it only the insufficiency of reason which St. Paul thus exhibits; he stigmatizes its depravity also. For in the same chapter that marks the right

field for reason's exercise, he leaves us to reflect on, and (if possible) to account for the fact, that even to its own proper end reason is become so insufficient, and so depraved, that man in his flights has dropped, like a stricken bird, into the foul impurities of image-worship; from which sound reason was calculated to preserve him.<sup>1</sup> "Professing themselves wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" . . . . . they "changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." Even if we leave for a moment the things of God, and man's spiritual concerns, and contemplate the action of reason on things visible affecting ourselves, we easily discern the same insufficiency and depravity. The much which we can understand tends to produce in our minds the deep apprehension that there is much more which we cannot. Every step in the path of solid knowledge, whether by the study of men, or of books, or of nature, is attended with difficulty, and marked by incompleteness. The mind's progress is checked and thwarted, the inquirer halts and staggers, under the instinctive consciousness of a multitude of important questions, which need explanation, but are not explained, as he proceeds. Like an anxious general he may see his road to the strongholds of wisdom, but feels uneasy at the forces on his flanks. St. Paul intimates to us the insufficiency of reason to discover the most gracious attributes of God; and Job had ages before done the same:<sup>2</sup> "Canst thou by searching find out God?" And the same St. Paul was also permitted to record that natural reason, while gathering consciousness of its own insufficiency, could also attain intelligent conviction of the value, and adorable nature, of that which lies beyond its power. Else, why did the wise and reasoning Greeks rear an altar<sup>3</sup> "To The Unknown God"? That they did so, we know; and hence conclude that rational men, like reasoning

<sup>1</sup> Rom. i. 22—24.<sup>2</sup> Job. xi. 7.<sup>3</sup> Acts xvii. 23.

Greeks, though convinced of reason's insufficiency, may, nevertheless, consistently with reason, assert it to be rational to worship, even where they do not know nor understand.

This is the proper place, did we feel disposed, to glance at the absurdities and contradictions of which, in days long past, the master-minds among men were guilty, when they attempted to dogmatize about the essence of Deity, and the mode in which He exists. How one among them maintained that The Deity was born of water; another, that He sprang from air; another, out of fire.<sup>1</sup> That, according to others, there were innumerable deities subject, like mortals, to generation and destruction, to pain and pleasure, to grief and joy. That the great work of creation and preservation was not assigned to them; but to the operation of inviolable laws which they could neither transgress nor control. Till, at last, the very heathen<sup>2</sup> themselves felt weary, as we must, of listening to such follies, and concluded that man's senses are so confined, his mind so feeble, and the space of life allotted to him so short, that no certain knowledge of God's mode of being could be attained by reason; but that such vast truth was shrouded in impenetrable darkness. Justifying to the very letter, though they knew it not, the apothegm of Job (just quoted), and delivered many, many, centuries before: "Canst thou by searching find out God?"

The insufficiency, and depravity, of reason are discovered, however, by its ineffectual efforts to trace the mysteries of Deity, and by its deficient acquirements in the contemplation of nature. They are also seen more distinctly, if possible, and certainly in a more humiliating manner, by its inability to grapple with the best earthly interests of man. So that man at large, even most rational man, may in regard to his highest, because eternal, interests be truly described as a maniac, or an idiot, not able in such respects to take care of himself. If not, whence the records of vice and appalling crimes, which number among the guilty not only the most ignorant, and debased, and violent;

<sup>1</sup> Thales, a Phœnician by race, (who, therefore, had an opportunity of learning the Mosaic record,) was the first Grecian philosopher, who ascribed the creation to Deity.

<sup>2</sup> "Socrates, Anaxagoras, Empedocles, omnes pene veteres, dixerunt angustos sensus, imbecillos animos, brevia curricula vitæ, nil veritatis relinqui, omnia tenebris circumfusa."—Cicero de Nat. Deorum, Lib. i., c. 19.

but, in many cases, the most refined, most cultivated, and most thoughtful of men? If not, whence such perpetual pleas of derangement of mind for those who are, nevertheless, by the deliberate verdict of their fellows, declared to be sane? Why did not reason protect a Webster, or a Eugene Aram? Why did not reason take better care of Hobbes, and Bolingbroke, and Shaftesbury, and Chesterfield, and Byron, and a host of other geniuses who might be named? This degraded condition of sane man's mind, or reasoning powers, our blessed Lord has graciously pointed out, and warned us against, clearly, though by figure.<sup>1</sup> "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!" For the word 'eye' put 'reason;' for 'body' put 'soul;' and then you have the real force of the passage. And, we may surely add, that the truth so stated is evident to the commonest observation. Nothing is more clearly seen than this obscurity of reason, and of conscience, in the majority of persons. Yet, if a man cannot by reason understand and manage himself, how much less shall he by reason comprehend God? If he be unable by reason to define the cause, and nature, of his own being, how much less by reason to comprehend the nature, and operations, of God? Reason and reflection appear to have convinced us that we are beings composed of body and of mind; of matter and of spirit; but we cannot tell how these two mingle into one. That they most commonly co-operate we know; but that they can, and do, act severally and apart at times, we have good reason to believe; and this conviction that man himself is a spirit capable of operation either with or without a palpable medium, may give him sound reason for anticipating the existence of other spirits either disembodied or otherwise. While the vast difference, which he observes between the mental powers of different men, may suggest the existence of spirits of orders diverse from, and superior to, his own. The fact that he cannot comprehend the nature of his own existence may lead him to expect that he will not be able to comprehend theirs; and that

<sup>1</sup> Matt. vi. 22.

some union, to him inexplicable, does exist between his own body and soul, may prepare him to believe that other spirits may exist in other bodies utterly beyond his powers to imagine. And that even The Great Spirit may, if He so please, unite Himself to matter, and so far become visible to material eyes for purposes of His own. Though man, who can rationally conceive the possibility, may still be unable to comprehend the mode. This once admitted (and what reasonable man will venture to deny it?) then rational man is left utterly incompetent to judge what shall, or shall not, be the mode or state in which Deity may see fit to reveal Himself.

*Variation in the degrees of reason forbids its being made a standard of truth.*

Conscience is reason exercised in the perception of right and wrong. And the great fact that reason and (we may add) conscience are so variable in men, as well as so incomplete and depraved, and after all so dependent upon external circumstances for their development, shews that reason never could have been intended, and is not adapted, to be the standard of knowledge and duty in man's relation to his God. For, in the conflicts of mind, to which of all minds shall we look with certainty it is right? Or what man, or body of men, ever yet possessed reason in perfection? or had the power, or opportunity, of convincing others that they did? We need, in truth, an infallible guide. Are Unitarians prepared to deny this honour to The Pontiff, but to claim it for reason? Surely not; the varieties of monastic life scarcely exceed the differences of Unitarians.<sup>1</sup> God must be perfect; and the standard of duty to Him must be perfect also; therefore imperfect reason, so variable in power and degree, cannot be that standard. Besides which, it is matter of historical truth that the vast majority of men in all ages and nations have been fatally influenced by what is irrational and absurd. And that even the more favoured few have shewn enough by their actions that the spots of disease on them were so numerous as to make others suspect the healthy constitution

<sup>1</sup> The following are some of the names under which, in one form or other, the Unitarian, or (as it used to be called) God-denying heresy has been known in the Church from John the Evangelist's days until our own. *Cerinthians, Ebionites, Theodotians, Artemonians, Samosatenes, Arians, Socinians, and Unitarians.*

of their minds. All have lived to serve divers lusts and passions, to their own palpable loss ; and not all the wisdom of their more rational associates has been able to restrain, or to reclaim them. While, in matters relating purely to the knowledge and service of The Creator, their tendency has always been to degeneracy, notwithstanding every effort (some made under divine direction) to prevent them. It would be mere pedantry to attempt, and language would fail, to describe the folly and madness, whether of individuals or of nations. Nor can it be needful to do so, for history secures from all reflecting minds a tacit plea of " guilty " to the indictment. Since, then, reason is so variable in the best of men, and so insufficient and depraved in all ; and, since we are self-convinced of this by plain and repeated observation extended from one to another throughout all time ; it is manifest we need some other, some constant, some certain and unimpeachable, standard of truth and duty. And this has been found, by general consent among all Christians, in the inspired pages of a REVELATION ; which revelation is embraced by reason in part ; in entirety, by faith.

*Holy Scripture  
is acknowledged  
by Unitarians  
to be the correct  
test of truth.*

But it is really too bad of men, after being forced to admit the insufficiency of their own powers, and their absolute dependence for right knowledge upon a revelation, to undertake to decide by those very same powers what shall be the nature of a revelation, and the extent to which it shall proceed. Of all irrational conduct such conduct is as irrational as any. Clearly, if convinced that revelation is needed, and that such revelation can be made, the first question which meets us as to any thing professing to be revelation is, " Is this a revelation, or is it not ? " And if, upon fair consideration of evidence, we are forced to admit it is, then we are bound in all reason to receive it without appeal. But, after having accepted it as revelation, then to cavil at its contents, to throw them into utter confusion by unsound attempts at criticism, and to degrade them to the test of mere man's insufficient and depraved reason, is one moment to crave for a king superior to reason, and the next to croak that any but reason is our king. This is exactly the way in which some, who still call themselves Christians, have treated the holy

Bible. They have acknowledged the necessity of revelation; they have admitted that the holy Bible is that revelation: they have come to the holy Bible; and, failing to measure it with their own depraved and insufficient reason, have perverted or rejected it in such respects as it surpassed their limited comprehensions. Mere reason fails; but faith is intended to carry us beyond reason. Reason and Faith are like Elisha and Elijah. They walk together a very long way, and take sweet counsel of things divine: when, suddenly, Faith mounts to heaven, borne along with the fire of love, and leaves poor Reason lost in wonder upon earth: conscious that he does not understand. Happy he who knows it is but reason, and turns again like Elisha to duty and contentment. A clever Rationalist, or Unitarian, would he be who should tell us how it happened Elijah went *up*!

Unitarians accept the holy Bible as the standard of truth. "When the divine origin of the Jewish and Christian religions has been proved by rational evidence, any doctrine, which is shewn by a just interpretation of the scriptures to be contained in those religions, ought to be received as indisputably true."<sup>1</sup> And, moreover, by the "scriptures" they understand that same book, or collection of books, that canon of scriptures, which we term the holy Bible, as delivered in its original tongues. Nor have they any version, or translation of such scriptures, which they prefer among themselves to the authorized version as followed by us. They do indeed rather plume themselves that "certain individuals of the Unitarian persuasion" attempted an improved version of the new testament; but, still, it was an attempt by individuals; and upon its appearance met, we may observe, with that reception which it deserved. For public purposes they acknowledge, and appeal to, the authorized version; but, curiously enough, are in a perpetual state of anxiety, and excitement, and struggle, to alter that noble version, and to change "the text." As for the authorized version, increasing years, and extended criticism both by friends and foes, have only brought out accumulating testimony to its beauty, and correctness, in the main. And as to the suggested alterations in it, or in the "text" itself, how singular it is that so many alterations should seem to be required just in

<sup>1</sup> Yates' "Vindication of Unitarianism," pp. 8, 18.

those particular verses which happen to strike the Unitarian hardest! However, they accept the holy Bible as the basis of discussion; and they are right. This is the only safe and proper standing-ground. Creeds may be of use to us as summaries of doctrine, but of none whatever for the purpose of convincing adversaries; except it be to prove the antiquity of certain doctrines believed in by ourselves. Creeds may be made venerable by time, and be of almost apostolical substance and simplicity, but their origin is human, not divine; they claim no inspiration. "To the law, and to the testimony; if they speak not according to this word, it is because there is no light in them."<sup>1</sup>

*The doctrines of Christianity are especially to be received by faith.*

"Your faith should not stand in the wisdom of men, but in the power of God."<sup>2</sup> We should especially remember that the peculiar doctrines of Christianity, those which constitute its essential difference from other religions at various times adopted by men, are articles of Faith. The vulgar quality of reason it calls into exercise in common with other systems; but simple, childlike, trustfulness is its own. Thus, if we select a few doctrines usually acknowledged by Christians as necessary to salvation, we immediately notice they are articles of Faith. Items of professed conviction which, indeed, reason may explain and justify to a great extent; but which are received, as God demands they shall be received if acceptably, by the lively action of faith alone. Of such nature are the doctrine of man's moral ruin, in Christian phrase "original sin;" the doctrine of God's pardon through the atoning blood of Jesus, the difficulties of which to the natural mind are not diminished by subtle disputations about His person; the doctrine of sanctification by God's Holy Spirit, as to the difficulties of which a similar observation may be made; for, whether we believe that He, The Holy Ghost, is a person or an influence, the idea of man's moral recovery to perfection in the final result can be embraced only by faith. But why do we speak of morality? Such a term may be sufficient for the flights of reason, and may answer well enough for those who reject all revelation, as it has answered well enough for heathen before; but faith takes us far beyond morality, far be-

<sup>1</sup> Isa. viii. 20.

<sup>2</sup> 1 Cor. ii. 5.



yond a perfection which (if attained) were suitable only for man's condition here; and speaks to us of a holiness which exceeds morality more than natural light the artificial; more than the pure æther, far away, the misty exhalations which touch on earth; more than the impalpable and never-dying spirit, the gross tenement of mould in which it is entangled. "We walk by faith, not by sight."<sup>1</sup> Faith speaks to us of the holiness of love, and holds out motives for action which the gross character of carnal reasoning cannot appreciate, nor understand. Take away faith, and there is no salvation. Faith, not reason, persuades us of the joys of heaven. Faith, not reason, finds unceasing occupation for eternal souls. Faith, not reason, enables us to anticipate a presence of God, which shall be "fulness of joy;" and to conceive with intelligence a state of being where are "pleasures for evermore:"<sup>2</sup> while, "we look not upon the things which are seen, but upon the things which are not seen; for the things which are seen are temporal; the things which are not seen are eternal,"<sup>3</sup> Take away faith, and you blight religion; henceforth it falls a prey to man's vain imagination; and droops, until it dies, in the ungenial atmosphere of selfishness and pride. Not, "know and believe" is the exhortation; but, "believe and know" is the promise; and, "if any man will do His will, he shall know of the doctrine whether it be of God,"<sup>4</sup> or whether Christ spake it of Himself, merely as a man.

*Spiritual understanding is given us from above.*

Nor dare we forget, when closing this chapter, that faith ensures a degree of understanding to which natural reason is a perfect stranger; so that not only is it heavenly in its own origin, but draws after it from above an understanding, which is divine. Faith teaches a man to mistrust himself; and throws open the abode of infinite wisdom, giving the Christian powers of observation, for which the instruments furnished him by reason are not sufficient. Neither must we engage in this discussion without putting upon record our deep conviction that the things of God cannot be received but by the teaching of God; and that only by the exercise of humble faith can we obtain that Comforter, who

<sup>1</sup> 2 Cor. v. 7.

<sup>2</sup> Ps. xvi. 11.

<sup>3</sup> 2 Cor. iv. 8.

<sup>4</sup> John vii. 17.

shall teach us all things necessary to salvation;<sup>1</sup> that Jesus is still He, who opens His disciples' understandings to understand the scriptures;<sup>2</sup> and that like our great and blessed Master,<sup>3</sup> also like David, the beloved type;<sup>4</sup> we still need to be made, and can be made, of "quick understanding in the fear of The Lord." Thus, by God's grace, the denseness of natural reason is removed, like the scales from St. Paul's blind eyes;<sup>5</sup> and FAITH may be said to be the parent of CHRISTIAN REASON, as every cause precedes, and is author of, its effect. These reflections indicate the manner in which reason should be exercised on the word of God. It should be reason *with* prayer. Interpreting the word in its fair and logical sense, according to the idioms, and grammatical constructions, of the languages in which it has been conveyed; and, comparing scripture with scripture, take scripture alone as the basis for its belief. But it may call in the records of antiquity to confirm, and to sanction, its own conclusions. If this course be pursued, we shall find that no doctrine is more certainly laid down in God's word than the doctrine of The Holy, Blessed, and Glorious Trinity, Three Persons and One God.

That doctrine may be thus stated:—

1. There is but ONE God.
2. He has revealed Himself, as God The Father, as God The Son, as God The Holy Ghost.
3. The Father is God, The Son is God, The Holy Ghost is God.
4. They are but ONE God.

The reader will remember we have only to prove from scripture the *fact* that God is so revealed; not the *mode* in which He exists, as so revealed.

<sup>1</sup> John xiv. 26.

<sup>2</sup> Luke xxiv. 45.

<sup>3</sup> Isaiah xi. 3.

<sup>4</sup> Ps. cxix. 97—104.

<sup>5</sup> Acts ix. 18.

## CHAPTER II.

### THE EXISTENCE AND ATTRIBUTES OF GOD.



FORMERLY there were Atheists. They may be briefly described as a class of persons, who became renowned for their credulity. For, in one astounding article of belief they received, without a particle of evidence, a more inconceivable wonder than all Christian doctrines implied, upon the best. That article may be thus stated: they professed to believe that all this universe of worlds, with all its manifest fitness of means to their ends; with all its symmetrical beauty; with all its harmony of arrangement and order; with all its regulated motions, its active energy, and life; came into being, and continues in systematic operation, without the agency of any intelligent designer. In short, that it had no Creator. So that, since He who made all things (if, indeed, they were made) must be God, Atheists unblushingly denied that there was any God. We must not suppose that this Atheism proceeded really, and entirely, from an error of the head; nor that Atheists felt comfort and confidence in the infidelity they professed; the Psalmist has traced such aberrations to their proper source, "The fool hath said in his heart, There is no God,"<sup>1</sup> It is when the heart rebels against some part of revealed religion, and nurses its rebellion, that the head becomes perverse as well, and man stumbles on darkly into infidelity, partial or complete. Of course Atheists, like certain other unbelievers, involved their opinions in a voluminous covering of very hard words, and affected a profundity which set at nought "the foolishness of preaching;"<sup>2</sup>

<sup>1</sup> Ps. xiv. 1.

<sup>2</sup> 1 Cor. i. 21.

but they were successfully met by the advocates of truth, even upon the ground they had themselves chosen to take up. Especially they received one sufficient answer, enough for our present purpose; viz., that man cannot conceive of anything that is material as having come into existence of its own accord. He naturally believes that all sensible objects in the material creation are, in their existence and operation, so many causes and effects accurately replying to each other. Of The Great First Cause he can naturally form no idea; but is deeply convinced that nothing exists without having been caused. In his mode of thought, and speech, and action, he proceeds instinctively upon such conviction; and, therefore, it is in violence to his nature to tell him that the material universe had no Great First Cause, i.e., Creator. But tell a man that "all things were made;"<sup>1</sup> and he instantly accepts the assertion as necessarily true, and requiring no proof. Add that "He who built all things is God;"<sup>2</sup> and reason replies, He who made all things must be Almighty; and, therefore, God. Thus the statement "In the beginning God created the heavens and the earth,"<sup>3</sup> is in perfect accordance with man's instincts and reason; he assents to it easily, and as matter of course. But tell a man that the heavens and the earth were never made; and you startle him with an absurdity, opposed to his habitual observation.

The Atheist was proved irrational by this one simple argument—that the unbelief which he professed involved more credulity than complete acceptance of the most incomprehensible doctrines of Christianity. The infidel, professing to believe nothing, did in fact believe more than God required of him. A similar argument applies against infidelity, even when partial. For we shall see that the Unitarian rejecting some Christian doctrines, because they are incomprehensible, involves himself in greater perplexity, than their acceptance need occasion him. So much so, that one after another the distinctive principles of revealed truth are abandoned; and the Unitarian stands forth a deist at the best. But such a deist as accepts neither the God of Christians, nor of Jews.

<sup>1</sup> John i. 3.<sup>2</sup> Heb. iii. 4.<sup>3</sup> Gen. i. 1.

*The Unity and other essential attributes of our God.* The same incapacity, which prevents man from conceiving of any natural thing as self-existent, disqualifies him also from forming any ideas,

proper to man's own nature, of the existence and attributes of God. By His works man may know God; but, in His first essence, cannot comprehend Him. God must needs be self-existent; and man conceives of nothing existing without having been caused. He can realize no idea of self-existence; and, therefore, is under a natural incapacity for attaining any correct ideas of the nature, or mode, of God's existence. He is altogether dependent for any such knowledge upon whatever information God may see fit to give him. That the maker of all things must be God seems natural to man, and capable of being understood; but it is not in man's nature to know, nor is he capable of understanding, what God is in His essence. With the knowledge of God's existence he must stop; in what way He exists man cannot comprehend. Nor even is it possible that he can receive a revelation of that mystery; for a being so finite in his intelligence as man cannot intellectually contain the infinity of God. That which comprehends must be intellectually co-extensive, at the very least, with that which it receives; in other words, the power of understanding must reach to the utmost extent of the knowledge which is imparted to it. Since, therefore, God is infinite, the understanding that would comprehend Him must be infinite also. Whence it follows that none can fully understand God, but God Himself. Thus the essential attributes of deity, which men acknowledge must needs be infinite, lie unspeakably beyond, and cannot be apprehended by, the reason of man. He cannot define infinity; nor conceive of omniscience; nor explain omnipresence; nor sustain the idea of eternity; and, hence it follows that even the unity of God which is one of His essential attributes (since infinity must be one and indivisible) evades any effort of human reason to detain it. If we ask ourselves, What is God's essential unity? we can give no sufficient, nor satisfactory, answer. To suppose that God's essential unity is capable of expression by that unity which man attaches to numbers, is absurd; for that would be to undertake an expression of of infinity by its first element, a unit. If Unitarians are provided with a definition of God's essential unity, taken from holy writ,

we shall be glad to see it; and are prepared to abide by it. But if holy writ contains no such definition (and they know it does not) then we must decline permitting them to define it for us; for that would be to concede they possess a power of stating by reason that which reason has already assured us lies, of necessity, far beyond their comprehension.

Having once admitted (as we must) that God's infinity is incomprehensible, we have closed the question; His essential unity, which is infinity, is incomprehensible also. And we, in effect, admit ourselves to be bound to worship Him under whatever mode He may see fit to make His existence known. Hence such expressions as "The Lord our God is One Lord;"<sup>1</sup> or, "Well, Master, thou hast said the truth; for there is one God; and there is none other but He,"<sup>2</sup> must be interpreted of revealed truth as opposed to heathen polytheism; and are not to be held as defining the essential unity of Deity. They define nothing, but that God is one, as opposed to many; and leave open the question, what that oneness is? To interpret such passages as opposed to other revelations of Himself, which God has made in the one book that contains them all, is violently to prejudge the question. We might tell a heathen the Bible is one book; and we should tell the truth: for it is a glorious unity of doctrine. But, in another sense, it is many books; and we should also tell the truth in saying so. So to know God as ONE, by no means defines the nature of His unity. Let us once admit that the unity of God is only such unity as is revealed, to be partially explained and defined as to its *mode* by further statements, and then one great objection attached by Unitarians to the doctrine of The Holy Trinity is removed. But mentally to connect the notion of numerical oneness with the idea of Deity (which Unitarians do) is not only irrational as attempting to define the infinite by the finite, so measuring God's essence by man's capacity to understand; but is, moreover, departing from the question before us, a touching on something beside the business, by inwardly deciding on a subject, of which it has been before admitted we can know nothing naturally and antecedently.

Still such unity, and certain other essential attributes of Deity,

<sup>1</sup> Deut. vi. 4.

<sup>2</sup> Mark xii. 32.

are distinctly asserted in holy scripture ; all of them equally incomprehensible by man : with equal reason to be received though incomprehensible, or with equal reason to be disputed because incomprehensible. Where by essential attributes we mean those which attach to the very nature of Deity ; irrespectively of any relationship which He may reveal as being sustained by Himself towards man. Thus His unity and eternity ; "Thus saith The High and Lofty One, that inhabiteth eternity :"<sup>1</sup> His immutability ; "The Father of lights, with whom is no variableness, neither shadow of turning :"<sup>2</sup> His omniscience ; "All things are naked and opened unto Him with whom we have to do :"<sup>3</sup> His omnipresence ; "God, who filleth all in all :"<sup>4</sup> His Almightyness ; "With God all things are possible :"<sup>5</sup> His wisdom ; "By my wisdom have I done it, for I am prudent."<sup>6</sup> These short extracts from holy scripture are merely taken for the purpose of fixing certain admitted Christian views of Deity upon the reader's mind ; the same truths may be found in various forms scattered plenteously throughout the holy Bible. But of all of them it may be observed that they assert essential attributes of God, possessed by Him in infinite perfection ; and are, as such, equally removed from the comprehension of man ; so that, should we attempt to define any one of them, we must fail. Thus we may say, if we please, that wisdom is the power of selecting with certainty the means best adapted for their end ; but are utterly incompetent to determine what may be that end, or purpose, to which God's infinite wisdom will conduct Him. Man can by no means understand what sort of mind that is which knows every thing. Let him, for instance, begin to define omnipresence, and he is lost at once in a wretched maze of *virtual* and *real*. Ask him why he attempts to distinguish between virtual omnipresence, and real omnipresence, and he cannot tell you. He may, and will indeed, reply that by "virtual omnipresence" he means that universal presence of God, consciousness of which we derive from the universal presence of His works ; and that by "real omnipresence" he means the universal presence of the very essence of God. But, practically, to man each of these is the same : because he has no power of

<sup>1</sup> Isaiah lvii. 15.    <sup>2</sup> James. i. 17.    <sup>3</sup> Heb. iv. 13.    <sup>4</sup> Ephes. i. 23.

<sup>5</sup> Mark x. 27.

<sup>6</sup> Isaiah x. 13.

explaining what he means by the presence of the essence of God: so that, for any useful purpose, the distinction falls to pieces. Similarly, should he attempt to define God's unity. Nay; more still: he finds no such definition in the pages of revelation; nor any such exhibition of unity as will forbid his saying that The Father, The Son, and The Holy Ghost, are one. When we say an attribute is infinite, we acknowledge it to be, on that very account, incomprehensible: and God's unity must needs comprise all His attributes; and is, therefore, incomprehensible. But between two incomprehensible doctrines the human mind can draw no distinction for preference. And, if incomprehensibility be an objection against Trinitarian doctrine, it is equally so against Unitarian: The Trinity and The Unity being equally incomprehensible. The Unitarian error lies, in this particular, in supposing that finite numbers can express infinite essence. Wherever it is asserted that God is one, that oneness has some specific meaning explained by the context; such that we may see that God is truly *one* in the sense there specified, but any abstract definition of that oneness, which characterizes His essence, the holy Bible has not. Thus, whether we consult the old testament or the new, the revealed unity of God is unity of essence and attributes as opposed to the idolatrous polytheism of heathens. So Moses, "Hear, O Israel, The Lord our God is One Lord:"<sup>1</sup> so Isaiah, "Is there a God beside me? yea, there is no God: I know not any. They that make a graven image,"<sup>2</sup> etc: the very spirit of the first commandment. In which sense, also, The Scribe, "There is one God, and there is none other but He;"<sup>3</sup> or St. Paul, "We know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many) but to us there is one God, The Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him."<sup>4</sup> Where St. Paul in true Hebraistic sense, first lays down the unity of God, in the only sense in which the word of God defines it, viz., unity as opposed to heathen idolatrous polytheism; and then asserts

<sup>1</sup> Deut. vi. 4.<sup>2</sup> Isaiah xlv. 8; xlv. 6; xlv. 9.<sup>3</sup> Mark xii. 32.<sup>4</sup> 1 Cor. viii. 4.



His relation as Father to Him, by whom the manifestation of godhead has been made to man; but without prejudicing, or touching in the least, the question of The Son's pre-existence and deity. Just as our blessed Lord had done before, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent:"<sup>1</sup> i. e., Thee as the only true God, and Me as the manifestation of the Godhead before men: but our blessed Lord trenches not there on the mighty truth He presently announces, "And now, O Father, glorify thou me with thine own self with the glory which I had with Thee *before the world was.*"<sup>2</sup> In each case the essential deity of The Father is asserted; and the manifestation of that deity in manhood by The Son; without any assertion, either for or against, the Son's pre-existent divine essence.

*The essential holiness and benevolence of God.*

The "eternal power and Godhead" of The Almighty Creator being admitted, because He is such Creator, it would seem that in all other respects His existence and attributes are enveloped in mystery impenetrable to man. I have just now spoken of those His attributes, which we termed essential as belonging necessarily to Deity apart from His relationship to man. But the same unexplained mysteriousness may be with equal truth asserted of such attributes as, when manifested, have special reference to mankind. Thus none are more frequently, and plainly, declared concerning Him than the holiness, and goodness, of all His doings. His holiness; "Thus saith The High and Lofty One, that inhabiteth eternity, whose name is Holy:"<sup>3</sup> or again, "Be ye therefore holy, for I am holy."<sup>4</sup> His goodness; "God is love; and he that dwelleth in love dwelleth in God, and God in him:"<sup>5</sup> to which an abundance of similar passages might be added: and yet, without revelation, how could man attain to any certain, and rational, conviction of such attributes? We, who live in a state of society that has long been illuminated, more or less distinctly, by the brightness of revealed truth, are scarcely competent to answer such a question dispassionately. We should always remember that the unbelief of Atheists, and

<sup>1</sup> John xvii. 3.

<sup>2</sup> John xvii. 5.

<sup>3</sup> Isa. lvii. 15.

<sup>4</sup> 1 Pet. i. 16.

<sup>5</sup> 1 John iv. 16.

of Unitarians, is each of them an assault upon revealed truth, bringing cruelly against it the operation of a reason which, though perverted, is already enlarged, and refined, by the very revelation they assail. Reason turning, as many a depraved child has been known to turn, with derision and contempt and scorn and cursing upon his mother. A most piteous, and terrific, sight to see! But, such revelation apart, all observation of mankind tends to convince us that men could never have arrived with certainty at an assurance of the holiness, and goodness, of The Creator. The Israelites alone, and in contrast with neighbouring nations, possessed that knowledge; and they received it, as an article of faith, by especial revelation from God. But as to other people, from the most scientific of Egyptians to the most degraded, because cursed, sons of Canaan, wherever their religion has been searched into, the knowledge of one holy, just and gracious, God formed no part of it. Indeed this is the very knowledge which, St. Paul informs us, the depravity of man hated to retain.<sup>1</sup> And the condition in which all such fallen nations have continued, apart from the revelation of Judaism and Christianity, convinces us that, having once lost that knowledge, unaided man is not competent to acquire it again. The most they appear to have done is to have deified certain properties of goodness and justice, as traceable by the felt, and acknowledged, instincts of their own nature. Which instincts, after all, are selfish in their exercise, and not sufficient to suggest the beauty of an intrinsic goodness delighting in its existence for its own goodness' sake; incapable of having additions made to it; or of gaining advantages to itself by being exercised. This last is God's goodness; the virtue which is its own reward, and is exercised to that end, is man's. And, moreover, this goodness, which man has symbolised, and evilly worshipped too, was imperfect goodness illustrated by men avowedly imperfect.

Perhaps it may be possible, by reflecting on certain properties of our own human nature, to conclude that holiness is good for its own sake, and ought therefore to be loved as much as its opposite should be abhorred. Perhaps the necessary effect of sin is, by vitiating men, to degrade them both in body and in mind;

<sup>1</sup> Rom. i. 16.

and, by doing so, to destroy eventually both individuals and nations. Perhaps it is possible, from such reflections, to perceive that goodness is really adapted to man's nature in its most perfect intellectual, and physical, condition; and hence to infer that the author, or creator, of a nature which thus thrives in goodness must Himself be truly, and completely, good. But these three positions express only possible conjectures, and do not admit of absolute, and undeniable, certainty. Because it is clear that, without arriving at any knowledge of the true and holy God, and in a state of society most criminal in the main, some nations, both of ancient and modern times, have arrived at a condition of superficial cultivation and dignity such as to afford satisfaction to the darkest Atheist. Certain persons among their people have indeed, by mere effort of reason, stood out from all the rest as so singular, and remarkable, for their morality, as to give the Unitarian some sort of reason for asserting that man needs no external power to be exercised for his moral elevation; nor any atonement to be made for effecting his reconciliation to an offended God. But such examples were few indeed; and, by very contrast, threw back the impure masses into deeper shame. What would be thought in these days of a man who expected to be immortalised for his morality? It would seem, then, that conviction of the beauty of natural goodness, *i.e.*, morality; even a conviction so deep as to lead to its earnest cultivation among some people; by no means conducts us with certainty to the idea of the holiness, and love, of The Creator. Moreover such instances of moral taste and energy have, wherever found at all, been so few as never to exercise a leavening influence upon the multitude. Evil, in hideous and repulsive forms, has ever frightened and disturbed the life of man; and such evil as, to natural vision, appeared to overbear the good. The long process of thought by which man becomes convinced that even out of evil good may be evolved; and that the impure body of corrupt society still holds honey; that long process of thought is not natural and heathen; but is revealed and Christian; and, for its sanction in reason, is thrown forward to future promises of exceeding good in a world to come.

Besides, even such reflections, carried to their utmost extent, touch only part of the question; for, if the Creator be perfectly

holy and benevolent, how and why does evil exist at all? Has reason, after four thousand years of education and reflection, settled this question? or is the Unitarian prepared to explain it? and to shew us how that, notwithstanding, these attributes of God, viz., His holiness and love, are clear to reason, apart from revelation? or, which is closer to the purpose, is the Unitarian prepared to assert that such attributes so known to him, as to others, from revelation, are received and believed in by him because they are in accordance with universal observation, and the reasoning faculty of his mind? Not so; the Unitarian asserts nothing of the kind: but, like others, believes in the essential holiness and love of God, because they have been revealed, not because he sees and understands them by the operation of reason. On the contrary, every day's observation is against them; and mere reason is not sufficient to lead him to conviction. The Unitarian must be often tempted, as other men are, to call in question God's holiness and love; but he believes in them, because he is told of them; and looks forward to a world where all seeming irregularities shall be cleared away, and "the light affliction, which is but for a moment, work a far more exceeding and eternal weight of glory."<sup>1</sup> And, thus believing in some great mysteries, he can give us no good reason why he should not similarly believe in others—such, for example, as The Holy Trinity—because he is told of them. May God's blessing be with him, that he may do so. Let not the Unitarian say that holiness is reasonable; and that, therefore, he by reason accepts the announcement of God's holiness. This will not meet the case. Holiness is reasonable; when a man sees far enough: but that he rarely does; unconverted man, never. Moreover, is holiness always clear immediately to reason? Does not carnal reason sometimes determine deliberately in favour of sin? Do not the worldly results of conduct admit of calculation? and does not the evil man sometimes calmly decide in favour of what he knows to be wrong; only because for the time it secures that advantage, or purpose, which he is then in quest of? Is there not a doctrine of chances, arising almost to certain demonstration, which may sometimes render it almost to surety safe,

<sup>1</sup> 2 Cor. iv. 17.

and (so far) immediately advantageous, to do evil? We all know that, in many cases, vice is systematically enacted upon this very principle. Is not the real certainty of good in virtuous conduct a final certainty—i.e., a certainty which has regard to God's promises in the future, and the end? Besides, such considerations apart, the question still remains to the Unitarian, as to ourselves, "How, and why, does evil exist at all?" And we require him to tell us how far does reason carry him in reply to this question; and also, how far he is dependent, for such reply, upon faith. In which particulars, if he will answer us truthfully, we maintain that faith, which he so affects to despise, and not reason, must carry the palm. And that, therefore, Unitarians may reasonably, in other matters, let such faith bear off the prize. Lest by neglecting it, and relying upon reason, in the things of God, they perish in a sea of error; like the simpleton of old who trusted to wings, but found that they melted off when he flew too near the sun.

The holiness, and the love, of God are articles of faith, not of reason; though, so far as we can follow them, they are strictly in accordance with reason. There is, however, a point concerning even them beyond which reason cannot go. Similarly of Trinitarianism. The mode of God's existence, by what is termed "Trinity in Unity," is an article of faith, not of reason; though, so far as we can follow them by reason, the statements of holy scripture on this head are clear, and strictly rational. There is, however, a point concerning it too, beyond which reason cannot go. Which fact indicates an incapacity necessary to man's nature, or order of being, which ought no more to prejudice his acceptance of that great doctrine, than it ought his belief in other incomprehensible attributes of God.

Thus far we have spoken of those attributes of Deity which pertain to His essence; and also of those which belong to Him as Creator, and Governor, of the world. Let us turn to such as define the relation which, He is pleased to declare, He sustains towards rebellious, and fallen, man. Incompetent as we are to answer that tremendous question, "Why has man fallen?" we are equally incompetent to reply to these others, "What shall be to him the consequences of his fall?" and, "How shall he be re-

*The justice, the  
mercy, and the  
truth of God.*

covered, and reconciled, to his God?" What natural power has man to note, and define God's justice, God's mercy, God's truth? And yet, being once defined for us, and in so far as they are defined, it is wonderful with what readiness and facility reason accepts them with approbation. That mystery of man's fall reduces (for us) to its first element the mystery of the existence of evil; the fall being the root from which all evil branches out. So that, when we speak of man as fallen, we assert an impenetrable mystery; plain, however, as matter of fact to observation, and undeniable. A fact which has brought into the world all moral, and physical, evil; and all their fatal consequences. I have called man's fall an undeniable mystery, and so it is; for we know, not merely suppose, that man has fallen; and yet cannot explain the fact. I say we know that man has fallen; not only that we know he is now sinful, but also that such sinfulness is the brand of a fallen state, as truly as the mark upon Cain's forehead; and that, therefore, man in his proper nature was not once so. Else, what mean our ideas of reformation? that re-creation of the beauteous moral form? Man is a noble edifice in ruins; the complete plans of which reason has placed in our hands. For by observing the traces of God's image yet remaining in him; by noting the character, and tendency, of affections and principles of conduct still natural to him, and really good in some degree; man is able by reason to conclude what the excellence of his nature was, when perfect. "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."<sup>1</sup> Man knows, society proclaims, wisdom uttereth her voice at the corner of every street,<sup>2</sup> that there are such things. We can no more doubt what man was intended to be, than we can doubt that he was intended to exist free of pain, strong, and in good health. As natural evil is a proof that man's health and comfort are broken up, so moral evil is proof that his character, previously sound, is now destroyed. Man was intended to be good, morally and physically. Did, then, He who created him not succeed in His intentions?

<sup>1</sup> Philip. iv. 8.<sup>2</sup> Prov. i. 21.

All will reply that, being God, He must have succeeded. But, if so, then man was created in a state of which we now perceive only the ruins; and, therefore, man has fallen. Thus it is we reason up from nature to nature's God. Not from man's nature, or the condition of the earthly creation, as they are; but as they were manifestly intended to be: and thus, completing in imagination, and by force of reason, their original design, we argue for the goodness and love of their designer.

That evil has a positive existence, and is such not merely by comparison of one condition with another, we know.<sup>1</sup> Evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, anger, malice, bitterness, lying, drunkenness, revellings, and such like,—all of these are in themselves positive evils we know, and that the consequences they entail are ruinous; that they inweave themselves into the very constitution of the man, that they become intensified by indulgence, and perpetuate their existence within him; so that man becomes increasingly, with his days, the opposite of "holy, just, and good."<sup>2</sup> All this we know; and, also, that reason can devise no means of complete deliverance and recovery. He who is born under any part of such spiritual bondage (and what man is not?) can no more deliver his own soul, than the leper of old could cure himself. Yet, under such circumstances, how can man expect to receive, or (if received) how could he enjoy, the favour of a perfect and holy God? Is there no balm in Gilead? Are there no means of reconciliation? We know that all revelation is to that end, and to no other. God has not revealed Himself to gratify the curiosity of man, nor to incite him to daring speculations about His mode of existence, nor to make him wise and quick to understand in hidden wonders of physical science, but merely to shew him, as the scripture says, "how should man be just with God."<sup>3</sup> And revelation on this head goes just so far as to enable men to receive, with a certain degree of intelligence, the articles of *faith* appointed as means

<sup>1</sup> Mark vii. 21; Gal. v. 21; Ephes. iv. 31; Col. iii. 8.

<sup>2</sup> Rom. vii. 12.

<sup>3</sup> Job ix. 2.

for their reconciliation. To this end alone the attributes of Deity are made known in holy scripture; from this point of view, viz., as sinners needing reconciliation, we are taught to regard them; and are not able, nor permitted, to entertain with any hope of solution abstract questions on their nature. God's almightiness, omnipresence, unity, are declared in the fact, not explained in the mode of their reality; declared in the fact just in such a manner and degree as to know, and to receive, them is indispensable to man's salvation, *i.e.*, to his being reconciled. In the same sense, and to the same end, His holiness and love; and to the same His justice, mercy, and truth. Man himself is not able from any elevated sphere to take so general and comprehensive a view of the condition of all his fellows at all times everywhere, as to be assured by reason that God is just, and merciful, and true. On the contrary, facts so startle him within his own limited range of vision, that he is sometimes at a loss to know how God can be so, consistently with what he sees. But he takes these attributes of Deity, as he does others, upon trust. So far as he can follow them, they are likely, and deserving of belief; but he acknowledges that, upon the whole, they elude his capacity in endeavouring to trace them. Thus, even to the most devout minds, the justice, mercy, and truth, of God are but articles of *faith*. And, more than this, the reasonableness of faith in this particular becomes manifest, when we consider that the scale upon which such justice, mercy, and truth, have to be exercised is so vast in extent, that mortal man shrinks away with consciousness of imbecility; aware he possesses no natural power to determine in what manner they ought to be adjusted.

*God's justice, mercy and truth to man defined by certain conditions.* Now, to man's perception, whatever taints an immortal soul is as imperishable as that soul itself. That stamp of sin, so far as man can tell, can never be effaced. In man's experience it never

is; to man's exertion it never yields. Let the soul be ever so much improved, by what means soever, and there is still a hidden mine of sin ready to flash out, only let the proper fuse be applied; the sparkle of iniquity gleams even in the eye of death. Oh! wretched men that we are! who shall deliver us?<sup>1</sup>

<sup>1</sup> Rom. vii. 24.



Reason gives no reply; revelation does. Man is wholly incompetent to devise the way. God alone knows how He can be just, yet the justifier of sinners.<sup>1</sup> Rescue from sin is to the very last an act of stupendous mercy, and almighty power. He alone can reform the soul, who first made it. And to Him alone, who works the miracle, we must be content to leave the conditions upon which He will do so. Unprepared, man has no right to clamour for salvation, even if he had the will; which he has not. But if prepared, then the mode of preparation can be determined by Him alone, who confers the salvation. The most specific revelation which God has made of Himself to man is to this very end.<sup>2</sup> "And Jehovah descended in a cloud, and stood with him there, and proclaimed the name of Jehovah. And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah; the merciful, and gracious, God; long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." In which passage of holy scripture man is distinctly held responsible for sin; but at the same time an eternal separation is made between man and man; and the enquiries are suggested, "Who are they whose iniquity is forgiven?" and, why? and, "Who are the guilty to be by no means cleared?" and, wherefore? What are God's mercy and long-suffering? What are God's goodness, justice, and truth; which thus separate between man and man? and upon what conditions shown?

It is clear to reason that mere repentance cannot of itself entitle us to be pardoned; for the majesty of violated law cannot be vindicated by the sorrow of the offender. Men themselves proceed upon a principle far different from that. Besides, such sorrow may be traced rather to fear of the punishment, than to hatred of the offence; and so has nothing reformatory about it. But the holiness of Deity requires corresponding holiness in those that accept its favour. And such purification of the character, as will be accepted of God, cannot be attained by

<sup>1</sup> Rom. iii. 26.

<sup>2</sup> Exod. xxxiv. 5.

the unassisted efforts of human will. Moreover, the correctness of the future life, even if attained, could not clear away the foulness of the past. The Almighty God sits as absolute dispenser of justice and mercy to the sins of men: and reveals Himself as discriminating between persons. But upon what conditions? A question we need to have answered for us; inasmuch as sin is so certainly fatal, and all men are so deeply infected by it, that any choice between the fatality of the disease in this one, or in that one, is impossible. Continually in holy scripture, let the psalms of David witness, sin is spoken of as a foul, and fatal, malady sure to destroy its victim; and no language that man, even inspired man, can employ is gross enough to depict its nature. That, again, is a mystery beyond our powers. Who, then, are they to receive the cure? who are they whom God is willing to pronounce clean? From such considerations proceed the scriptural doctrine of ATONEMENT; and the promise of spiritual regeneration; and all other promises attached to it. God's mercy, justice, and truth as extended to men, and distinguishing some from others, are conditional; and all such conditions hinge upon the doctrine of atonement. God shews mercy to one as clean, and excludes another as unholy: He vindicates His justice in accepting one, and rejecting another: He establishes the truth of His promises by blessing one, and casting out the other. Not because there is any original, natural, and intrinsic difference between the two, entitling one to pardon and salvation, and destroying the other; but because the *conditions* of the mercy, justice, and truth are complied with in the one case, in the other are neglected or disdained. Thus, God's mercy, justice, and truth are attributes of Him illustrated to man by certain conditions absolutely enjoined; and are not to be explained by any opinion, derivable from man himself, apart from those conditions; which conditions are stated in one sentence, viz., the institution of atonement. Of which more will be said in its proper place; but all concerning which is wrapped in profoundest mystery. Hence, I say, in whatever respects we contemplate the attributes of Deity, all of those attributes are incomprehensible to man; and being so incomprehensible may be (if one, then all) equally demurred to by man. To the Unitarian they are incomprehensible, as much as to ourselves; and,

to whatever extent the Unitarian accepts our God, he accepts a God of mystery ; and abandons the authority of his reason.

But do Unitarians accept our God? It is a painful thing to say ; but it is true ; and the unreflecting should be reminded of it—*Unitarians do not accept our God*. They are not, if I may so speak, even *Christian Deists*.<sup>1</sup> Nor do they accept even the God of the Jews. Our God is indeed a God of perfect holiness, truth, wisdom, justice, mercy, and love ; but then the character, or meaning, of these attributes is determined, we maintain, by the great conditional article of reconciliation, which we call atonement. Such attributes of our God are all manifested to man through the condition upon which man is received back into favor. So that, if the conditions which exhibit them be rejected, the attributes so exhibited are rejected also ; and, consequently, God's mercy according to us is not God's mercy according to the Unitarian : nor His justice, nor His truth, nor His love : nor, in a word, His salvation. Now Unitarians do reject the doctrine of The Atonement ; in other words, the condition upon which, as we believe, salvation is assured to men. "The Unitarians generally believe that Jesus, having exercised his public ministry for the space of a year, and perhaps a little more, suffered death publicly upon the cross, not to appease the wrath of God, not as a satisfaction to divine justice, not to exhibit the evil of sin, nor in any sense whatever to make an atonement for it ; for this doctrine in every sense, and according to every explanation, they explode as irrational, unscriptural, and derogatory from the Divine perfections ; but as a martyr to the truth, and as a necessary preliminary to his resurrection."<sup>2</sup> So wrote a distinguished Unitarian many years ago ; and, in effect, so write distinguished Unitarians in the present day. They still maintain that Christ came not to save men "from his Father's wrath, or to bear the punishment of their sins."<sup>3</sup> So that the atonement being thus rejected or explained away, the mode in which God's mercy,

<sup>1</sup> See this very title given without any qualification, but apparently with pleasure, to such men as Toland and Collins, by the Rev. Mark Pattison, B.D., in "Essays and Reviews," p. 301.

<sup>2</sup> Belsham's "Calm Enquiry," p. 292.

<sup>3</sup> See "Lectures on Atonement," by J. Scott Porter, p. 109. London, 1860. See also Beard's "Reason for being a Unitarian," p. 7, l. 17, 18. Manchester, 1860.

justice, and truth, towards man is defined by them is necessarily different from that in which we regard them ourselves; and "their rock is not our rock,"<sup>1</sup> Unitarians themselves being the judges.

Neither do Unitarians receive the God of the Jews. It is, of course, for the Jews to discover what sense their sacrifices, and the intercessory prayers of their high priest, had other than as explained by Christians. It is for them to show contrary to St. Paul, that most learned Jew, how the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, could take away sins; but it is a fact, admitting of no contradiction, that the doctrine of atonement is originally Jewish; and that the mercy, long-suffering, pardoning love, goodness, and truth, of The Lord God of Israel thus proclaimed, as we have read, on Sinai were conditional upon the atoning sacrifices, and intercessory prayer, appointed under the Levitical economy. And these being impossible to Unitarians, and rejected by them even were they possible, of course the God of the Jews is rejected also; as we have just shown they do reject The God of Christians.

*Diversities of Unitarians as well as of Trinitarians.*

But there are diversities of Unitarians, as well as of Trinitarians: and it is desirable to note at once against what phase of Unitarian doctrine these pages are directed; as well as to state the view of Trinitarianism they undertake to support. Generally, it may be said that every kind of Unitarianism involves certainly the denial of Christ's deity. Thus; <sup>2</sup> "Although Unitarians differ among themselves concerning the miraculous conception, and pre-existence of Christ; some rejecting, and others believing these tenets; yet they *all* deny that he was The Eternal God, and those of them who believe that He created the material world, nevertheless conceive that in the execution of this work, He was only employed as the instrument in the hands of The Deity, and unite with other Unitarians in maintaining that He was not possessed of underived wisdom, and independent power." Thus, then, two grand and extreme divisions of Unitarians are suggested to us. First, Those <sup>3</sup> who deny the pre-existence of Christ in every

<sup>1</sup> Deut. xxxii. 31.

<sup>2</sup> Yates' "Vindication of Unitarianism," p. 65.

<sup>3</sup> Belsham's "Calm Enquiry," p. 291; and Beard's "Reasons for being a Unitarian," p. 47.

sense, and maintain he was mere man; the Son of Joseph and Mary: and these are termed with peculiar propriety *Unitarians*. But, second, Those<sup>1</sup> who admit some sort of pre-existence of Christ, which they cannot define: and these, though certainly Unitarians, are known peculiarly as *Arians*. But both sections deny Christ's proper deity; so that our leading object will be to set forth the pre-existent divine nature, *i.e.*, the proper deity of Christ; and, further, to shew the proper deity of The Holy Ghost.

And as regards the particular view of Trinitarianism we maintain in this book, it is just that which confines itself strictly to the leaves of revelation; and stubbornly refuses to go beyond it. No doubt the introduction of certain terms not to be found in the pages of holy writ was intended by learned men to facilitate the reception of the truth; but it has thrown them open to the charge of setting up *hypotheses*, or suppositions, for the purpose of explaining the nature of The Trinity;<sup>2</sup> or the *mode* in which The Trinity in Unity exists. We shall earnestly strive to do nothing of the sort; having no wish to be wise beyond what is revealed. Nor shall we attempt to explain in any degree that Divine essence, which is, to man, completely unexplainable. Proving from holy scripture that The Father is God, The Son is God, and The Holy Ghost is God; and that yet they are not three Gods, but one God; we shall accept the doctrine in humble simplicity (however dull, or unlearned, or silly, or undignified, it may appear to do so) with a deep conviction, based upon solid reason, that much which is foolishness to man is consummate wisdom in the mind of God.

<sup>1</sup> Yates' "Vindication of Unitarianism," p. 65.

<sup>2</sup> This word "Trinity" was first used by Theophilus of Antioch about A.D. 180.

## CHAPTER III.

### THE ANGEL WITH THE PATRIARCHS.



HE way of salvation, like the character of Deity, has ever been one and unchangeable. The means of reconciliation, like truth itself, the same since Adam fell until now. The will and plans of The Almighty can never have varied,<sup>1</sup> nor has He ever revealed Himself in manners diverse and contradictory. Such as He was to Abel, He was to Moses; such to Malachi, such to St. John. God's designs towards man in the great scheme of redemption may have been progressively developed, but essentially they must ever have been like that Blessed Redeemer, whose eternal and everlasting glory we celebrate, "the same yesterday, to-day, and for ever."<sup>2</sup> The God of Israel must also be the God of Christians: or else Christians know not God. We may, indeed, justly expect that the new testament, being in spirit and intent identical with the old, would nevertheless be plainer in its terms, and more extended in the views it lays open to man. But it would be strange if it were supposed to contain doctrines of which no traces were discoverable in the old. Could such a fact be proved, it would afford a very strong presumptive argument against the truth of the doctrines so supposed to be derived from the new testament alone. I say a presumptive argument, for it would not be more; conclusive and convincing, stringent and compulsory, it could not be. Because we perceive that, on other subjects, the new testament speaks to us in terms, and to an extent, to which the old is quite a stranger; and, that certain essential and fundamental doctrines of salvation have been made known to us with

<sup>1</sup> James i. 17.

<sup>2</sup> Heb. xiii. 8.

a distinctness increasing in clearness from the days of Abraham to those of his Redeemer. Still, it would be a presumptive argument. And if, for example, the doctrine of the Holy Trinity was deducible by Christians from their new testament alone; and if it could be truthfully asserted that no trace of the same doctrine could be detected in the old; then it would be no more than natural to suspect that, possibly, Christians were on that head mistaken.

*Unsound admissions made by Trinitarians.*

The justice and importance of these views have been overlooked by some Christians; and unsound admissions have been made by them on this part of the subject. So much so, as to lead to the observation that the feeble advocacy of some Trinitarians has tended only to confirm the errors of their opponents. For, because some sort of plurality in the One Jehovah was more and more inculcated only as time rolled on; and because additions to divine revelation in the times of Moses and the Prophets multiplied the proof of that fact, each by a method of its own; and because, the light of the new testament seemed by its very brilliancy on this subject to obscure the illumination of the old;—for these reasons many firm believers in the fundamental doctrine of The Holy Trinity have fallen into the mistake of supposing that our only clear authority for this article of faith is the new testament. In fact, some of them have almost gone so far as to admit that the doctrine of plurality in The One Jehovah (whatever it may import) had hardly been thought of before the era of Christianity. We do not say that such an admission, even if sound, would be fatal to the doctrine; but it would be hurtful and dangerous, because attenuating the faith. But, more than that, it would be unscriptural; and, therefore, untrue. THE LORD GOD OF ISRAEL, and He alone, is THE GOD OF CHRISTIANS: and He ever revealed Himself to the patriarchs, as one essence with plurality. Profiting by the ignorance, or indiscretion, here alluded to, of some believers in The Triune God, they who deny (because none can understand) the doctrine of The Holy Trinity have erroneously supposed that the entire question might be safely reduced to the assertion—That the ancient scriptures taught the Israelites to worship none but JEHOVAH; that JEHOVAH is strictly ONE; and that to worship any other beside

Him, who sent Messiah, is to transgress the first commandment, "Thou shalt have none other Gods but me." But such an idea is erroneous, because it at once assumes the nature of Jehovah. It assumes that God's expression of *Unity* must be in accordance with our own idea of *Oneness*; and this assumption attempts to bring the divine unity under human distinctions<sup>1</sup> of terms numerical and specific, which man has contrived for expressing only things finite. It takes the question for judgment into the arbitrary court of the human mind, without reference to the terms in which holy scripture has declared the Unity of God; and also without regard to the modes (which may be more significant than terms) in which such Unity has been illustrated and made known. Our duty, and privilege, will be to show that, from the earliest days, this One Jehovah, one and revealed as such in one sense, was still One, yet revealed in plurality, in another. And, further, that the high and holy name, the incommunicable name **JEHOVAH** was the especial title of deity, as manifested in divers ways and holding communication in divers manners with man. In truth, was the name of Him, whom sons of Israel call Messiah, but Christians call Christ.

Upon this subject of unsound admissions, really made or supposed to be made, by Trinitarians, some remarks important to our subject must be added. All commentators are not necessarily able, and sound: though most, or even all, of them may be amiable and good Christians. And, again, many commentators, even if able and sound, may when writing upon particular passages without especial reference to the doctrine of The Holy Trinity, make inadvertent use of terms, which appear to militate against that doctrine, though in fact they do not. Now Unitarians have taken advantage of these facts. It is true they have obtained, even from distinguished Trinitarians, the reputation of being generally calm and dispassionate reasoners, and also honourable and courteous opponents. Still it does, somehow or other, prove to be the case, that they are not happy in their citations of, and references to, Trinitarian authorities. Whether it is that unconscious prejudice warps their judgment; or whether

<sup>1</sup> See Waterland's "Importance of Doctrine of Holy Trinity," p. 99, on Numerical Essence.



it is that they do not always clearly apprehend the mode in which Trinitarians conceive of the great, and blessed, doctrine they profess, I cannot say; but certain it is that their representations of Trinitarian sentiments cannot always be relied on; and that an eddy of sophistical language seems perpetually to flow under the current of their writings. They should know (may we not say they must, and do, know?) that not every Trinitarian commentator would be selected by his Church as an able advocate of Trinitarian doctrines; and, moreover, that how much soever certain Trinitarian commentators may have faltered, the great historical fact stands out in bold relief, that the Christian Church has, from the very earliest ages, and without suspension, taught this glorious doctrine; and that her most distinguished men and writers have at all times been its ablest defenders. In fact, they must know, that what we call Unitarianism represents not the doctrine of the Christian Church, but a heresy historically condemned. These remarks are justly made in reference to such a work as that referred to below.<sup>1</sup> Very recently, imagined "Concessions of Trinitarians" have been collected and published in an imposing form, calculated to mislead the illiterate and superficial. But, upon examination, they are found to consist of extracts, critical and otherwise, selected from various (so-called) Trinitarian divines; some of whom are foreign divines of doubtful verity; some, English divines known to have degenerated from the truth; some, excellent divines making no "concessions," but explaining texts not necessary to, nor involving, the solemn doctrine under discussion. Who would have expected in one page of such a work, viz., p. 300, to have found two eminent arch-prelates, viz., Tillotson and Sumner, quoted as making concessions hostile to The Holy Trinity? It is clear that such an attempt to prejudice Trinitarianism is made upon a false principle, and cannot succeed; because some of these imagined concessions are taken from those whose authority is worth nothing; and others, from those whose authority, however respectable, is notoriously opposed to Unitarians.

But, in regard particularly to unsound concessions which have been made by modern Trinitarian authorities upon passages in

<sup>1</sup> Wilson's "Concessions to Trinitarians." Manchester, 1842.

the *old* testament, I shall, in the proper place, point out their having originated from a heretic school of Jews : Jews as truly departed from the faith of their fathers, as Unitarians are from theirs. These errors have been perpetuated by certain unsound, and some incompetent, commentators among ourselves : and, of late years, have been aggravated by the rationalistic school of teachers in a foreign land. And their having in any small degree crept into the writings of faithful English divines may be accounted for, in plain terms, by that unfortunate ignorance of Hebrew which is the great defect of our national Church in the present century ; and which cannot be too much deplored.

Yet, supposing all admissions thus to be made, or imagined to be made, by Trinitarian authors were sound, this fact would assist the Unitarian cause but little. If, out of any number of texts cited, half of them be relinquished by one advocate or another, may not the other half be more than enough to "put to silence" the ignorance of our adversaries ?

That God is ONE there is no dispute. What Israel believed on this head we believe ; all Christians believe. The divergence is here, that some

*The Unity of  
the Godhead not  
disputed.*

of us, aware that Jews have degenerated from the faith of their fathers, have left their company who crucified Jesus ; others prefer remaining with them. The Unity of God is a subject upon which we are all agreed ; and the first distinct, and protesting, assertion of that great truth was made by Moses,<sup>2</sup> when recapitulating the law five hundred years after God's covenant with Abraham. Hear, O Israel : The Lord our God is one Lord." We need not care to ring changes on the words, as some have essayed ; the truth thus declared in the authorised Version is manifestly, the unity of Jehovah. And we shall ever keep as close as possible to that version, merely adopting sometimes the proper word Jehovah instead of its translation Lord. But, while accepting to the full this grand announcement, (which must have thrilled through Israel more than the trump of Jubilee) it behoves us not to forget its peculiar, and intended, point and purpose. I have called it a protesting assertion of the Unity ; and maintain it was intended as a protest of two-fold ap-

<sup>1</sup> 1 Pet. ii. 15.

<sup>2</sup> Deut. vi. 4.

plication. A protest, first, against the abomination of Egyptian idolatry: a protest, second, against the misconception, possible to the Israelites, that their God was more than ONE. This misconception was possible because (as we are about to show) the works of Moses contained clear indications of some sort of plurality in the Deity. The words, in which this announcement of the Unity was conveyed, were a protest against Egyptian, and other such idolatry, to the end of time; but were never intended either to alter, or to prejudice, the mode under which the Most High had seen fit by Moses, or might see fit by others, to reveal His existence. In short, this Mosaic assertion of THE UNITY, true enough in itself and cordially accepted by Trinitarians, does not touch in the least upon the doctrine of The Holy Trinity, as that doctrine is understood by them to have been revealed; and, not the least important fact, to have been recorded by that very Moses. The deity, therefore, of the One Great and Almighty Father, we need not discuss; enough has been said upon this in the preceding chapter.

We must never overlook the order of the sacred books. Inspired (as I believe) in each word to the utmost; they are also inspired in the order of their conception. Now, when Moses exclaimed, "Hear, O Israel, Jehovah our God is one Jehovah," he had already been made to place upon irreversable record certain manifestations of deity, which (involving a kind of plurality) might have led the unwary, or the godless, among them to forget or to deny, in future times THE UNITY. For I proceed to show that from Moses to Malachi a certain plurality was enjoined. And, let this important fact be carefully noted, it is of little consequence to this division of the subject whether it extend to plurality in the sense of *two*, or of *three*; or, whether plurality in the sense of two be more clearly stated than in that of three. Once plurality proved in *any* sense, and the fatal charm of Anti-Trinitarianism is dispelled; the alliance upon which Unitarians plume themselves with Jews is proved to be based upon misconception; and their system, which would mount to heaven as impiously but less solidly than Babel, is burst assunder like a waterspout by the artillery of truth. I shall show that THE ONE GOD was manifested in plurality; that Jehovah was Christ; that the revelation of The Third in The Holy Trinity

was real, though limited; and that Israel, from the days of Moses to those of Jesus, was aware of and believed in such plurality; and that their denial of it now is, in fact, the result of progressive degeneracy from ancestral truth. But let it be again and again premised, and by the reader most cautiously remembered, that in using such terms as *unity, trinity, plurality, essence, persons, characters, distinctions*, or whatever other terms any other writer may prefer, we none of us pretend to have discovered language which can accurately, or adequately, explain the subject. Moses' language, though inspired, is not competent to do so. But some language, however imperfect, to express such thoughts man must have; and we do but follow the suggestions of holy writ, which speaks to us of the things of God, not in language which reaches their infinite perfection (for what words that man can utter can do so?) but in words best suited to man's own limited capacity. God descends to converse with men, and adopts in tender compassion to them, their own broken tongues. Strange, that they who reject The Holy Trinity should object to our terms! We care nothing about terms. Let them find us better if they can. But if not (and they decline the task) let them try to grasp our ideas, and meet us candidly on the open page of God's word.

There is a series of patriarchal manifestations of  
*The Angel of Jehovah.* Jehovah which may be ranged under the title, "The Angel of Jehovah:" some would have us read it, "The Angel Jehovah." But I reject the suggestion; and must insist upon holding the Jews to teach us on this matter. By the most ancient commentary they possess, one which they consider all but inspired, they have fixed to read it, "The Angel of Jehovah;" and to that reading I adhere. I shall shew that "The Angel of Jehovah" is also Jehovah; is worshipped as Jehovah; is Israel's Messiah; is the Christian's Christ; is "The Lord God of Israel who dwelleth between the Cherubim." I know how modern Trinitarian advocates have faltered here: because, commenting on isolated passages, and not tracing the manifestation of "The Angel of Jehovah" from the first to the last, they have debilitated the argument; and, conceiving it weak in this place or in that, have not realised the strength of the whole. I propose to follow "The Angel" from Moses to Malachi; and solicit

especial attention to an argument unanswerable, whether by Jew or by Christian. Indeed, the Jews shall be our teachers. I have alluded to their most ancient commentary;<sup>1</sup> for the system of marks by which they have fixed the sounds of words, and construction of sentences, and adhesion of paragraphs, is in effect a commentary: the most ancient and important possessed either by Jews or Christians. Some Jews attribute its origin to Ezra, under inspiration; other Jews fix it to periods much later; but they agree in treating it with profoundest submission. And let it be added, for the sake of inquirers, that after all the vain disputes among Christians about the comparative value of the pointed, or unpointed, text of Hebrew scripture, it is found by all that, practically, the pointed must be followed. When it suited Christians they have here and there suggested readings which are possible were the Hebrew not pointed; and which (they thought) might do better. But, practically, it is found (as might be expected) that the Jews know their own scripture readings best; and that their pointings must be accepted. In short, sound scholarship is on this subject, as on most others, in exact accordance with common sense.<sup>2</sup> So that neither Unitarians, nor Christians, will find it any safe reason for objection that we follow the Jewish readings. On this subject, therefore, of "The Angel of Jehovah," and upon some others touching the deity of Messiah, we cannot do better than learn of Jews. Moreover, in this phrase, "The Angel of Jehovah," there can be no doubt about the meaning of the word *angel*. It means a *messenger*, viz., one sent by another. The question is what sort, or order, of an angel is alluded to in the phrase? and that question can be answered only by the contexts cited.

It is beautifully suggestive of the real nature of "The Angel of Jehovah," that his first manifestation was to a slave-mother in sorrow; to "Hagar, Sarai's maid." "The Angel of Jehovah found her by a fountain of water," and commanding her to return with submission to her mistress, declared, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude."

<sup>1</sup> Of course, I mean *The Masora*.

<sup>2</sup> Professor Lee observes in his Grammar, p. 2, "After all that has been said by the advocates of the unpointed system, it will be extremely difficult to point out one writer of that school who has in any degree advanced Hebrew learning."

Hagar knew,<sup>1</sup> and asserted, that God had spoken to her. "And she called the name of Jehovah, who spake unto her, *Thou God, my seer.*" It is clear that He, who spake to Hagar, is called "The Angel of Jehovah;" and also called "Jehovah" by Moses. It is also plain that He was called "God" by Hagar; a title which Moses records, as he does that of Jehovah, with assent and approbation. The question is, Could this Being called The Angel receive the titles of God and of Jehovah, and make in His own name a promise possible to Jehovah alone, if he were not actually Jehovah? and could Moses, inspired of God, have so recorded the event, had he not known and showed that "The Angel" spoken of was Jehovah? We shall reply distinctly in the proper place. Meanwhile, it is also clear that "The Angel of Jehovah" was one *sent* by Jehovah; so that, if "The Angel of Jehovah" be also *Jehovah*, it follows that, being sent by Jehovah, we have an indication of two Beings, each called Jehovah; one sending, the other sent; and that these two must not be confounded. Moreover, it is clear that, (assuming for the present The Angel to be really Jehovah,) of the two, Jehovah who sends, and Jehovah the sent, the second as so *sent* is officially subordinate to the first; and the question arises, does this subordination imply inequality? To which question reason gives a plain answer (to be elaborated in the course of this book), viz., that official subordination implies no inequality: for in ten thousand cases, every day occurring, the official subordinate is continually equal, or even superior, to him under whom he acts. And this observation is of the greater force when the subordination is of one's own will and choice. I shall only add, on this first manifestation of The Angel to Hagar, that the name given to the well, "The well of him *that liveth*, my seer," by the use of the word, rendered *that liveth*, indicates essential life in The Angel, so seen by her.

When Hagar<sup>2</sup> was eventually dismissed by Abraham, she and Ishmael were near perishing by thirst in the wilderness; but "God heard the voice of the lad; and The Angel of God called to Hagar out of heaven;" and "God opened her eyes;" and "God was with the lad;" but He was "The Angel of God" who

<sup>1</sup> Gen. xvi. 7.<sup>2</sup> Gen. xxi, 17—20.

made the promise, "*I will make him a great nation,*" etc. From which the argument is similar, and not less clear than from the first appearance to Hagar. But there is this significant change in the terms; he, who is called Jehovah and The Angel of Jehovah in the first case, is called God and The Angel of God in the second. There is no misunderstanding what is meant; and the identity of the promise in each case proves that, in each, THE ANGEL who made the promise is the same: and that promise none, but Deity, could fulfil.

But, twenty years later, THE ANGEL OF JEHOVAH appeared to Abraham.<sup>1</sup> How naturally we connect the narratives together by this title, 'The Angel of Jehovah!' God did tempt Abraham; and God did order Abraham to sacrifice his son to Him; but "The Angel of Jehovah" declares "now I know that thou fearest God, because thou hast not withheld thy son, thine only son from ME." So that, the sacrifice ordered by God to be made to Himself was a sacrifice to THE ANGEL OF JEHOVAH; and, because made as commanded, The Angel of Jehovah accepts the sacrifice, and records that unchanging promise which God confirmed with an oath, swearing by Himself because He could swear by no greater.<sup>2</sup> I wish this fact of the sacrifice actually made to The Angel of Jehovah to be specially borne in mind; that being an ostensible act of worship; and an indication of the very essence of all sacrifices, but especially of atoning sacrifices, afterwards offered up by Israel under the Levitical covenant.<sup>3</sup> The question remains, Could a sacrifice, undeniably intended for Jehovah, be said to be offered up to THE ANGEL OF JEHOVAH? and, Could the Angel of Jehovah profess to accept that sacrifice, if he were not Jehovah? We shall answer distinctly as we proceed. Let us continue to trace the appearance of "The Angel of Jehovah."

"Jacob went out from Beersheba,<sup>4</sup> and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the

<sup>1</sup> Gen. xxii. 11.

<sup>2</sup> Lev. i. 4, etc.

<sup>3</sup> Gen. xxii. 16, and Heb. vi. 13.

<sup>4</sup> Gen. xxviii. 10.

earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, Jehovah stood above it, and said"—Let us stop here to note distinctly that Jacob's vision is of the *created* angels, ascending and descending, doing God's work from heaven to earth: but above stands Jehovah Himself. There is no room for mistake; created angels are here distinguished from their Jehovah, and Creator. And Jehovah said, "I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest to thee will I give it, and to thy seed," etc. Now, if we can prove that this Jehovah, who stood above, and under whose direction the *created* angels were ministering, was THE ANGEL OF JEHOVAH already mentioned as appearing to Hagar and to Abraham, doubt can remain no longer that The Angel of Jehovah is no created angel, but is Jehovah the God of Abraham, and of Isaac. What Jacob felt we know, for he said, "Surely Jehovah is in this place, and I knew it not," etc., "And Jacob vowed a vow," etc., "then Jehovah shall be my God." And we know he called the name of the place *Beth-el*; and the God of Bethel was always Jacob's God. Twenty years after Jacob tells his vision to his wives<sup>1</sup> thus, "The Angel of God spake unto me in a dream, saying,.....I am the God of Bethel, where thou anointedst the pillar," etc. So that "The God of Bethel" is "The Angel of God," is Jehovah, who stood above the ladder distinguished from the *created* angels; and having them actively engaged in doing His behests upon earth. Jacob never forgot the covenant which JEHOVAH, The Angel of God, made with him at Bethel; and, seventy-one years after he describes<sup>2</sup> it thus, "God before whom my fathers Abraham and Isaac did walk, The God which fed me all my life long unto this day; THE ANGEL which redeemed me from all evil, bless the lads," etc. Jacob at this time was taught of God's Holy Spirit to bless his favourite son Joseph's children; prescience was in him; he could not err; God spake in him. There is no eluding the force of this scripture. Inspired of The Holy Ghost, Jacob fixes those words "The Angel" to be a title of God, The God of Abraham and of Isaac; to be a title of The God of Bethel; of The God of the

<sup>1</sup> Gen. xxxi. 11—13.<sup>2</sup> Gen. xlviii. 15.



covenant there made by Him; a title of Jehovah who stood above, being ministered unto by the *created* angels. Jacob thus speaks of the well-known ANGEL OF JEHOVAH, who appeared first to Hagar, afterwards to Abraham.

Moreover, Jacob's allusion to The Angel as "The God of Isaac" is of vast importance, for it fixes to THE ANGEL the only appearance<sup>1</sup> of God to Isaac, when Jehovah said to him, "...I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father," etc. So that, the oath which, we know from Moses<sup>2</sup> and from St. Paul,<sup>3</sup> was made by Him who could swear by no greater, was also made by Him, THE ANGEL, The Sent One, who redeemed Jacob from all evil.

The conclusion is (thus far) that The Lord God of Israel, The God of Abraham, of Isaac, and of Jacob, was undoubtedly manifested as Jehovah, and also as The Angel of Jehovah; in other words, as Jehovah sending, and also Jehovah sent: unless it can be shown (but we know it cannot) that any created and deputed angel, can take and accept the title of God, can make promises in his own name which none but God can fulfil, can accept sacrifices intended for God, can hear and answer prayers offered to God. I wish it again to be particularly noticed that Abraham *sacrificed* to The Angel, and Jacob *prayed* to The Angel; because these are ostensible, recorded, acts of worship. In descriptive words we might, possibly, be mistaken; but in acts of worship, supreme worship, hardly so. So Abraham sacrificed to The Angel, and so Jacob prayed to The Angel; and if The Angel was not God, or was in any sense less than God, Abraham and Jacob were idolaters. Further, we are well acquainted, from other parts of holy writ, with the character and offices of *created* angels, had Moses himself not distinguished them (as he does) from THE ANGEL. We know their mode of communicating with men in the name of God; as, *e.g.*, Gabriel to Daniel,<sup>4</sup> or the same Gabriel to Zacharias and Mary,<sup>5</sup> or the angels to Zechariah the prophet,<sup>6</sup> or to the women at the sepulchre,<sup>7</sup> or to the shepherds,<sup>8</sup>

<sup>1</sup> Gen. xxvi. 2—5.<sup>2</sup> Gen. xxii. 15—18.<sup>3</sup> Heb. vi. 13, 14.<sup>4</sup> Dan. viii. 16.<sup>5</sup> Luke i. 19.<sup>6</sup> Zech. ii. 3.<sup>7</sup> Luke xxiv. 4, 23.<sup>8</sup> Luke ii. 10—14.

or to Peter,<sup>1</sup> or to John the Evangelist;<sup>2</sup> we know that they refuse all worship, and by contrast command us to worship God. All scripture searched through, we shall fail to account for the title assumed, the promises made by, and the sacrifice and prayer offered to, THE ANGEL OF JEHOVAH mentioned by Moses, upon the supposition that He was any other, or less, than Jehovah Himself. Further, we may search the Hebrew scriptures all through, and that language will fail to discover to us any idiom, or law of expression, by which a *created* angel is permitted in the name of Jehovah to make promises as from himself; to assume the incommunicable name himself, to accept sacrifices and prayer himself. If there be any instances let Unitarians produce them. So that I now answer distinctly the questions previously suggested; no Hebrew idiom will account for, or justify, Moses' way of speaking about THE ANGEL OF JEHOVAH, except He be equal to Jehovah Himself. We conclude, therefore, that The Angel of Jehovah is also Jehovah. But, if so, plurality of some sort in Deity is proved, viz., Jehovah Sending, and Jehovah Sent. Plurality with distinction, and subordination of office, inasmuch as one sent is subordinate to the sender: plurality with asserted equality, inasmuch as He, who was sent, assumed the names and took the worship of Him, who sent Him: plurality with asserted unity, inasmuch as the manifestation of Jehovah, and also of The Angel of Jehovah, cannot throw down that grand pillar of Mosaic truth, "Hear, O Israel, Jehovah our God is one Jehovah." But, so far as we have proceeded hitherto, holy scripture has given no indication of any *form* in which The Deity, thus manifested, so appeared to the Patriarchs. The facts are asserted; the mode, or modes, not.

Yet *form* is elsewhere indicated; for once Jacob wrestled with a *man*.<sup>3</sup> Moses distinctly says, "And Jacob was left alone; and there wrestled a *man* with him until the breaking of the day." Jacob prevailed, and refused to let him go; "and he said, I will not let thee go, except thou bless me." Jacob held Him, talked with Him in his own native tongue, and received from Him the name of Israel; because, as the Man said, "As a prince hast thou power with God and with

<sup>1</sup> Acts v. 19, and xii. 7.<sup>2</sup> Rev. xxii. 9.<sup>3</sup> Gen. xxxii. 24—32.

man, and hast prevailed;" as if he had said, with God and with man, or *God-Man*, in my person, and hast prevailed; and, declining to utter his name, He blessed Jacob there. "And Jacob called the name of the place *Peni-el*: for I have seen God face to face, and my life is preserved." The whole tenor of the narrative, Jacob's demand to be blessed, his not being allowed to know the name, his receiving himself a new title, expressive of a fact, viz., *power with God*, which none less than God could announce, his own wonder that he survived the event, all forbid our supposing that any *created* being, either man or angel, here wrestled with Jacob. Jacob believed that he had wrestled with God, in the likeness of man; with God incarnate; with God, invested with a frame weaker than his own; who was this *God-man*? We shall presently see that this idea of God-incarnate was, probably, not new to Jacob. But who was this God-man? More than one thousand years after this event, Hosea,<sup>1</sup> speaking by The Holy Ghost, and teaching backslidden Israel the true doctrine of their fathers, thus alludes to Jacob's struggle at Peniel: "By his strength he had power with God; yea, he had power over THE ANGEL, and prevailed; he wept, and made supplication unto Him: he found Him in *Bethel*, and there He spake with us; even THE LORD GOD OF HOSTS; Jehovah is His memorial." The *Man* with whom Jacob wrestled, and to whom Jacob prayed with weeping, was THE ANGEL, THE GOD OF BETHEL; THE LORD GOD OF HOSTS; JEHOVAH is His memorial.

But, admitting it be proved that The Angel of Jehovah is really Jehovah, and that all the consequences we suppose follow from the proof, how does this enable us to trace the deity of Christ? This question will be answered by every page as we proceed; but, for the present, let Malachi reply.<sup>2</sup> "Behold, I will send My messenger, and he shall prepare the way before Me: and The Lord, whom ye seek, shall suddenly come to His temple, even THE ANGEL of the covenant whom ye delight in: behold, He shall come, saith Jehovah of Hosts." Neither Jew, nor Christian, dares deny that this refers to Israel's Messiah, whom we call Christ; so that Christ is The Angel of the cove-

<sup>1</sup> Hosea xii. 4.

<sup>2</sup> Mal. iii. 1.

nant (viz., of the covenant which God made with their fathers); and Christ is here called both THE ANGEL, and THE LORD: and, as such is made equal to, if not identified with, The Jehovah of Hosts, who speaks by Malachi. The actual word used by Malachi is *Ha-Adon*, i.e., the singular of Adonāi, with the article; and this combination in Hebrew always means The Lord, as equivalent to Jehovah. The full phrase is<sup>1</sup> The Lord God of Hosts, used in this form only eight times<sup>2</sup> in holy scripture; and in this place of Malachi alone does *Ha-Adon*, The Lord, stand by itself: and the elliptical words to be supplied are *Jehovah of Hosts*.

*Jehovah  
Incarnate.*

Jacob was, as we have shewn, familiarized with the idea of God made manifest by manhood to man, and so by the prophets were his descendants after him. The idea of God in the flesh visiting man is not a "heathenish idea," as it has been termed,<sup>3</sup> but a Jewish; nay, a heavenly: and Jacob, no doubt, had first heard of it through Abraham. Abraham was seated "in the tent door in the heat of the day.....and lo! three *men* stood by him; and when he saw them he ran to meet them by the tent door, and bowed himself toward the ground," and addressed one of them as "My Lord." Now there is nothing wonderful in addressing a man as "My Lord;" but why did the great doctors of Israel mark<sup>4</sup> this title, so used by Abraham to the *man* who stood before him, as KODESH, *holy*? That is a remarkable, and significant, fact. Why did they mark it as a word that indicated the presence of JEHOVAH? nay more, of *Jehovah Incarnate*? When the Jews say, "My Lord," to any mere man, they call him Adoni; when they gave him the plural title of eminence they call him Adonāi; but when they give the human title to God they call HIM Adonāi. Let no unlettered reader suspect these distinctions are too finely drawn; the words are quite distinct in the Hebrew; and the use of Adonāi, as a title for The Lord God of Israel so notorious that one prophet employs it in connection with Jehovah no fewer than two hundred and fifteen times. ADONAI-JEHOVAH is Ezekiel's pecu-

<sup>1</sup> יהוה צבאות, יהוה

<sup>2</sup> Exod. xxiii. 17, and xxxiv. 23; Isa. i. 24; iii. 1; x. 16, 33; xix. and Mal. iii. 1.

<sup>3</sup> Yates' "Vindication of Unitarianism," p. 88.

<sup>4</sup> See Margin, Hebrew Bible.

liar title for The Lord God. So that, even if it be true, that plural terminations in *Elohim*, and *Adonim*, are no proofs of deity; yet this use of *Adonāi* is such. And the proper meaning of that word, *Adonāi* is *God-as-man*; that was its first, its Pentateuchal, its peculiar sense. Now we see clearly what induced the Jewish doctors so to mark the narrative before us. The seeming *man* who stood before Abraham,<sup>1</sup> with two others, was God; as the context assures us, and as the Jews believed. He said, "I will return unto thee according to the time of life;" "and JEHOVAH said unto Abraham, Wherefore did Sarah laugh?" "Is anything too hard for JEHOVAH? At the time appointed I," etc.

To impress this particular matter of the incarnation of Deity in Abraham's time, and the remarks I have made upon that title *Adonāi* upon the reader's mind: as also to give him a lively idea of the sort of commentaries which Unitarians affect to cite honestly against us, I will append an extract or two from their collection already referred to.<sup>2</sup> Thus *Schulz* observes:—"Adonāi, with *kamets* (long ā) is the name of God.....But as Abraham asks permission from his guest to wash His feet, it is incredible that he should have known immediately that He whom he addressed was, not a man, but God. I, therefore, think that the true reading is Adoni, with a *kherik* (long ī)." That is—"As it stands in the Hebrew Bible the title is God's; but as I (*Schulz*) think the narrative incredible, I will alter the Bible, and turn the title into man's!" Or, take Dr. Wells, on Gen. xvi. 7—13; "I see no reason for this angel to have been the said divine person, *nothing in the circumstances of the transaction being of such importance as to be worthy of His own appearing.*" Thus Dr. Wells' opinion of the importance of the matter determines his view of what could only be settled by collation of scripture; viz., of the manner in which God did operate, or should have operated, on the occasion referred to.<sup>3</sup>

Similar remarks, in reference to *Adonāi*, to those made above on the appearance to Abraham might be added upon that to Lot;<sup>4</sup> but they are unnecessary. Those who choose can refer to

<sup>1</sup> Gen. xviii. 3.      <sup>2</sup> Wilson's "Concess. of Trinitarians," Manchester, 1842.

<sup>3</sup> Wilson's "Concessions of Trinitarians," pp. 108, 111.

<sup>4</sup> Gen. xix. 18.

Gesenius' *Thesaurus*, or Hebrew dictionary, p. 328, and see there all about Adonai well worked out. Gesenius will tell them:—

1. That the word always means God, in the Pentateuch; and such is its ancient, and primitive use.
2. That the Masorets, or Jewish commentators, specify this in one hundred and thirty-four places.
3. That in certain formulas it is always used in addressing *prayers* to God.
4. That this word stands for God in more homely, as well as in more sublime, passages; and especially in later Hebrew.

The truth of which remarks will appear very clearly as we proceed: meanwhile, let us take a prayer from Daniel—"Adonāi hear! Adonāi forgive! Adonāi hasten and do! Defer not for Thine own sake, O my God!"<sup>1</sup>

<sup>1</sup> Dan. ix. 19.

## CHAPTER IV.

### THE ANGEL WITH MOSES AND THE JUDGES.



HE unity and perfect attributes of The Lord God being still borne in mind, another mode, and series, of manifestations demand consideration; by which we shall be able to trace the presence of Him THE ANGEL OF JEHOVAH, The Sent One, The Messiah, The Christ, all through the history of Israel, as the true presence of JEHOVAH with His people, as The Lord God of Israel that dwelleth between The Cherubim. And the peculiar feature of this series of manifestations is that they all tended, like incarnation previously exhibited,<sup>1</sup> to assign to The Lord God a local habitation for the purposes of worship; in other words, in such respects as betokened His converse with man. A very early event in Abraham's life was the ratification of the covenant by an oath, and by sacrifice; when, "behold a smoking furnace and a burning lamp that passed between those pieces,"<sup>2</sup> and symbolised the presence of Him, who condescended to swear by Himself unto Abraham. This was in fact the earliest instance of JEHOVAH's actual presence by smoke and by fire, *i. e.* by mystery and by knowledge, by faith and by reason granted to man; and was afterwards continued in the pillar of cloud mingled with fire, which led and protected Israel through the wilderness; in *The Shechinah* which entered into and dwelt in the Tabernacle; which sanctified and visited the Temple; which whether in tabernacle or temple, at Shiloh or at Salem, dwelt upon the mercy-seat between The Cherubim: and by means of which we can trace, beyond safe contradiction, the presence of JEHOVAH THE ANGEL, or JEHOVAH's ANGEL, as the Lord God of Israel.

<sup>1</sup> See above, pp. 54, 55.

<sup>2</sup> Gen. xv. 17.

A foreign critic,<sup>1</sup> commenting upon THE ANGEL'S appearance to Hagar, has observed that "The *Angel in the fiery bush.* Angel or Messenger of Jehovah is in ver. 13 called Jehovah; terms which in these books are used as interchangeable, and signify that visible symbol by which The Deity manifested Himself to men;" and then he refers to THE ANGEL in the bush. This admission is all we could desire. But we must note that when THE ANGEL so appeared to Hagar and to Abraham there was recorded no visible symbol; when he appeared to Jacob it was not by any defined symbol, but as JEHOVAH above waited on by angels; when Abraham sacrificed, and Jacob prayed, to THE ANGEL it was not to a symbol; for that would have been idolatry, as bad as Egyptian, or Grecian, or Papal: nor was THE ANGEL accompanied by any symbol until he appeared in the burning bush. In which narrative Moses carefully separates between the bush which burned, and Him who called out of the midst of it: viz. between the symbol, and THE ANGEL who was symbolised.<sup>2</sup> "The Angel of The Lord appeared unto him in a flame of fire out of the midst of a bush," . . . "and when Jehovah saw that he turned to see, God called unto him out of the midst of the bush." . . . "Moreover He said, I am The God of thy father, The God of Abraham, The God of Isaac, and the God of Jacob. And Moses hid his face for he was afraid to look upon God." He, who thus appeared to Moses, was THE ANGEL of whom he had previously spoken in his book which we call Genesis; and, continuing his history, he refers to him as one already mentioned. So that those words, THE ANGEL, became thenceforward a recognised title for the accompanying God of Israel, and for Messiah or Christ;<sup>3</sup> thus, "Mine Angel shall go before thee;" thus, "The Angel of His presence saved them;" thus, "The Angel of the Covenant," whom Jews should delight in, came suddenly to His own temple. And this title, THE ANGEL, was the cause of Messiah's being spoken of elsewhere<sup>4</sup> as The Sent; (which, indeed, is the meaning of the title;) in passages to which I shall hereafter refer.

<sup>1</sup> E.F.C. Rosenmuller, quoted in Wilson's "Concessions," p. 103.

<sup>2</sup> Exod. iii. 4.

<sup>3</sup> Exod. xxiii. 23; Isaiah lxiii. 9; Mal. iii. 1.

<sup>4</sup> Isaiah xlviii. 16; Zec. ii. 11.



*The Angel formally takes the title Jehovah as his own.* All Moses' narrative of events transpiring between The Angel's appearance in the bush, and the people's coming out of Egypt, is carried on in the name of the same angel, as GOD: but before the delivery from Egypt the title JEHOVAH was formally claimed and promulgated as His own.<sup>1</sup> "God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by My name JEHOVAH was I not known to them." And this passage, which has caused trouble to many commentators, is easily explained by noticing that The Angel of Jehovah is previously mentioned only twice<sup>2</sup> by the name JEHOVAH: once to Abraham and once to Jacob: but that He afterwards adopted the name *El-Shaddai*, The Almighty God,<sup>3</sup> which they also employed when speaking of Him: take one example, "God Almighty (*El-Shaddai*) appeared unto me at Luz, and blessed me," says Jacob. Thus, though THE ANGEL assumed only twice the incommunicable name JEHOVAH, He left those patriarchs no doubt of His real character by calling Himself, though sent, THE ALMIGHTY GOD. The difficulty lies in the seeming contradiction between the statement "By My name JEHOVAH was I not known unto them," and the notorious fact that such name was commonly used, especially by Abraham. The solution is, that a distinction in Deity was taught to the patriarchs. He who was the sent, viz., THE ANGEL, and in that sense appeared officially subordinate, assumed a distinct name, *El-Shaddai*, THE ALMIGHTY GOD; giving that of JEHOVAH to Him, who sent Him.<sup>4</sup> And Abraham, in his subsequent use<sup>5</sup> of the name JEHOVAH; and the others, in the use<sup>6</sup> of *EL-SHADDAI* had respect to such applications of the two several names. That THE ANGEL who appeared to Jacob at Luz was *EL-SHADDAI The Almighty God*, he says;<sup>7</sup> also Moses says<sup>8</sup> he was JEHOVAH. That THE ANGEL who appeared in the bush to Moses is the same is manifest;<sup>9</sup> and to Moses He declares that He was known to the fathers as THE ALMIGHTY GOD; but that henceforward He

Exod. vi. 2.

<sup>2</sup> Gen. xv. 7, and Gen. xxviii. 13.<sup>3</sup> Gen. xvii. 1, and xxxv. 11; xxviii. 3, and xlviii. 3.<sup>4</sup> Gen. xviii. 14, 19, and xxii. 16.<sup>5</sup> Gen. xxi. 33, xxii. 14, and xxiv. 3.      <sup>6</sup> Gen. xxviii. 3, and xlviii. 3.<sup>7</sup> Gen. xlviii. 3.<sup>8</sup> Gen. xxviii. 13.<sup>9</sup> Exod. iii. 2, 6.

assumes the title JEHOVAH, as His own. Either way, absolute divinity is claimed; and yet THE SENT must be distinct from THE SENDER

*The Angel in the pillar of cloudy fire.* Henceforward then, at least under Moses, The ANGEL announces himself as The Lord God

Almighty, THE JEHOVAH, the guide and abiding deliverer of Israel. Accordingly when Moses led the tribes out of Egypt they were guided by a pillar of cloud, mingled with fire. The flame of this by day was paled by the sun, and the cloud operated as their protection in chief; but by night the flame burst through the cloud in brilliancy, and acted as a lamp to guide them. This pillar of mingled cloud and fire was a symbol, if we please; but is also carefully distinguished from Him whose presence it indicated, The Almighty Saviour who had rescued them from Egypt. Thus, at the very moment they passed through the sea, he took station in the rear to trouble the Egyptians, and is called at that time The Angel of God;<sup>1</sup> but yet, a few verses on, "In the morning watch Jehovah looked unto the host of the Egyptians, through the pillar of fire and of cloud, and troubled the host of the Egyptians." We must note how carefully the symbol is distinguished from Him whose presence it symbolised; and yet how certainly that presence is identified with the symbol itself, and the actual spot it occupied. The effect of this, unknown to the patriarchs except by the incarnations at Mamreh and Peniel, was gradually to prepare the way for the idea of Deity embodied, and so locally present with His people. Moses distinctly tells us that THE ANGEL in the pillar was JEHOVAH, as indeed the assurance at the bush had prepared him to believe; hence whithersoever we trace this pillar, through the wilderness with the tabernacle, we trace the presence of THE ANGEL JEHOVAH; and Moses, in his beautiful song,<sup>2</sup> in terms consistent with this idea of local presence, this embodiment (though not by incarnation) by smoke and by fire, celebrates him THE ANGEL, no fewer than ten times by the name JEHOVAH; and once by a new name, viz., that of JAH. Two verses in that song are of the greatest importance to our subject. First for marking that name JAH (now used for the first time<sup>3</sup>) for which we shall

<sup>1</sup> Exod. xiv. 19, 24.

<sup>2</sup> Exod. xv.

<sup>3</sup> Exod. xv. 2.

have important use. "JAH is my strength and song, and He is become my salvation : He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him." Next<sup>1</sup> to note by the use of Adonāi, before alluded to, that he, who first received this title, when appearing *God-as-man*, was peculiarly the object of praise in this song, and that his habitation or sanctuary was the subject of Moses' cheerful predictions : "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O JEHOVAH, which Thou hast made for Thee to dwell in, the *Sanctuary*, O ADONAI, which Thy hands have established, JEHOVAH shall reign for ever and ever."

I want these several facts to be observed: 1. That THE ANGEL JEHOVAH, out of the cloud, overthrew the Egyptians. 2. That Moses sings this thanksgiving to Him. 3. That He is throughout celebrated as JEHOVAH. 4. That He is also called JAH and ADONAI. 5. That this JAH, or Adonāi, is JEHOVAH. 6. That He is called The God of Israel's *fathers*. We shall see the particular use of this presently; indeed, I should think that its important bearing upon our subject may be already discerned.

Further we notice that the result of this earliest manifestation of THE ANGEL to Moses was, among others, the adoption by Him of two new names; one, JAH as noted above; the other, *I AM THAT I AM*, or briefly I AM; as expressive of unchanging and eternal existence.<sup>2</sup> The attempted gloss "I will be what I will be," is really beneath notice; to any one who understands the use of the Hebrew future, or (as Lee calls it) present tense.

This Angel, this Jehovah, this JAH, led Israel thus to Sinai, and there proposed to enter into covenant with them, as He had already done with Abraham their father; that is, by renewing and re-ratifying that covenant He proposed that they should claim through Abraham, as heirs. This is the Sinaitic covenant, called by St. Paul, the first testament,<sup>3</sup> or, again, the old testament;<sup>4</sup> and the parties to it are JEHOVAH on the one side, and the people Israel on the other. But if it be enquired—Who is meant by Jehovah? the answer must be, first,

<sup>1</sup> Exod. xv. 17.

<sup>2</sup> Exod. iii. 24.

<sup>3</sup> Heb. ix. 15.

<sup>4</sup> Heb. viii. 13; 2 Cor. iii. 14.

*The Sinaitic  
Covenant made  
by The Angel  
Jehovah.*

from what has gone before, Jehovah's Angel; and second, from what follows, JEHOVAH and JEHOVAH'S ANGEL, viz: The One Sending, and The One Sent. For that the Sinaitic Covenant was made also with JEHOVAH who Sent, is clear from the following passage:<sup>1</sup> "Behold I send an Angel, (the Jews at Alexandria, three hundred years before Christ, translated here, 'My Angel') before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice; provoke Him not: for He will not pardon your transgressions: for My name is in Him... Mine Angel shall go before thee, and bring thee," etc. This solemn warning deserves peculiar attention. The reader will observe how completely any idea that The Angel was a symbol is excluded. He was a person. Provoke him not, etc., for he will not pardon, etc. Such is the warning. It was afterwards referred to in a prediction of THE SON, as such, viz: in the second Psalm, and cannot be interpreted consistently with holy scripture, as if referable to any created angel. "Who can forgive sins but God<sup>2</sup> alone?" He never deputed that gracious office yet to any created being, man or angel; but to THE ANGEL, HIS ANGEL, who went with Israel. To man, viz: to His Apostles, and to those who have succeeded them, He deputed only power to declare and pronounce officially in His name, that He alone pardons the penitent and believing. In fact, this very passage, contrasted with another now to be quoted, enables us convincingly to distinguish between THE ANGEL, known as JEHOVAH'S ANGEL, and any created, though angelic messenger. When Israel first apostatized by worshipping a symbol,<sup>3</sup> viz: the golden calf, ("These be thy gods, O Israel," etc.) he denounced them for the offence by saying, "I will send *an angel* before thee, and I will drive out,"<sup>4</sup> etc., for I will not go up in the midst of thee, for thou art a stiff-necked people, lest I consume thee in the way." Here was *an angel* to be sent with an apostatizing people, but JEHOVAH Himself would not go with them. How marked the contrast with the former declaration, "Mine ANGEL shall go before thee, My name is in Him; He will not pardon," etc. Accordingly Moses well understood that now a *created* angel was

<sup>1</sup> Exod. xxiii. 20.<sup>2</sup> Luke v. 21.<sup>3</sup> Exod. xxxii. 8.<sup>4</sup> Exod. xxxiii. 2, 14.

meant; if I may so say, a mere ordinary guide; and Moses made it an occasion of especial supplication for the people, and could not be comforted until the sentence was reversed, and the coveted blessing once more vouchsafed by the promised return of THE ANGEL, viz: THE ANGEL of the Covenant. "My presence shall go with thee, and I will give thee rest. And he said unto Him, If Thy presence go not, carry us not up hence." Thus clearly is the contrast drawn by Moses between Him, THE ANGEL, The Angel of The Sinaitic Covenant, The Angel of Jehovah's presence; and any created angel whatever. To these illustrations in the Mosaic history we must refer for the meaning of Isaiah's verse:<sup>1</sup> "In all their affliction he was afflicted, and The Angel of his presence saved them;" and Malachi's:<sup>2</sup> "The LORD, whom ye seek, shall suddenly come to His temple; even The Angel of The Covenant, whom ye delight in." The Jews were taught that The Angel of the Sinaitic covenant, The Angel of Jehovah's presence, was no created angel; but that well-known ANGEL who appeared to Jacob at Bethel, and redeemed him from all evil; that very JEHOVAH, their Messiah, their Christ, whom in Malachi's days they were expecting, and who was suddenly to come, and did so come, to His temple.

This is the proper place to notice that certain commentators, among whom are some moderns of eminence,<sup>3</sup> have supposed that from and after the people's rebellion at Horeb the presence of "The Angel of Jehovah," of whom we have hitherto been speaking, was withdrawn; and his almighty presence supplied (I imagine, that the assumption lurking underneath is *as far as it could be*) by some *created* angel of especial dignity. Till at certain times, as *e.g.*, peculiarly in the time of the prophets, The Angel of Jehovah's place was filled by "The Spirit of The Lord." And, as a consequence of this notion, such commentators have imagined that "The Captain of the Lord's host," who appeared to Joshua<sup>4</sup> was such *created* angel; was, perhaps, Michael mentioned in Daniel<sup>5</sup> as one of the chief princes; and to be by us presently referred to; but, certainly, was not "The Angel of Jehovah."

<sup>1</sup> Isaiah lxiii. 9.

<sup>2</sup> Mal. iii. 1.

<sup>3</sup> See Lee on the "Inspiration of Holy Scripture," pp. 124-132.

<sup>4</sup> Joshua v. 13.

<sup>5</sup> Daniel x. 13.

In reference to which ill-founded opinion, it is desirable to observe; First, That Unitarians gained nothing by it, even were it sound, because the commentators referred to admit that, up to the rebellion at Horeb, "The Angel of Jehovah," who guided Israel was the very Almighty Angel, of whom we have so long been writing; in fact, they entirely support our view that The Second in The Holy Trinity was manifested to Moses and the patriarchs as THE ANGEL OF JEHOVAH: Second, Unitarians should also notice that the opinion entertained by such commentators, as to the office filled subsequently by "The Spirit of The Lord" is an expression by them of the revealed personality of The Holy Ghost, as the third person of The Holy, Blessed, and Glorious Trinity. Thus, such admission, even if sound, makes nothing in favor of Unitarianism, but is decidedly against it.

But, for my own part, I would ask permission to add in regard to such opinion: First, That it seems scarcely reasonable, reverent, or consonant with religious instinct, to suppose that any *created* angel of whatever dignity could be permitted to occupy the very place of "The Angel of Jehovah," of God's own Son, in the same cloudy, fiery, pillar. A mere *created* angel in the very place of JEHOVAH! Second, That not only does the context of that chapter in Exodus,<sup>1</sup> and especially the fourteenth and fifteenth verses, shew that the sentence of The Angel of Jehovah's withdrawal was reversed, and that His presence was still to go with Israel; but also, immediately after<sup>2</sup> the reversal of judgment, instructions were issued to prepare the tabernacle, and from that time (as the passages below referred to will satisfy us) the presence of Jehovah Himself was more than ever identified with, and manifested by, the cloudy fire; that awful symbol was invested as it were with additional glory, for it became that well-known *Shechinah*, or dwelling-place, of JEHOVAH which visited and glorified the tabernacle, and the temple, down to a very late period of Israel's history: Third, The supposition that any *created* angel was in the *Shechinah*, which appeared both in the tabernacle, and the temple, is of

<sup>1</sup> Exod. xxxiii.

<sup>2</sup> Exod. xxx. 7—11; and xxxv. 4; xl. 34—38; Numb. vii. 89; and ix. 15—23; and xii. 5; and xiv. 14; and xvi. 42; and xx. 6, etc., etc.

course utterly impossible; but, if so, then, to agree with the commentators referred to, we must suppose that, from the day of the rebellion at Horeb, the cloudy-fiery pillar which led them was tenanted by a *created* angel, but the cloudy-fiery *Shechinah* which entered the tabernacle by Jehovah Himself; in short, if we suppose that two distinct Beings, viz., a *created* angel, and Jehovah Himself, were present (and that JEHOVAH must have been present we are sure) then we must suppose that the cloudy-fiery pillar which led the people, and the fiery-cloud which covered the tabernacle were two separate, and distinct, symbols. But this is quite contrary to holy scripture, especially (we may say) to Exod. xxxiii. 9, 10, and xl. 34—38, and Numb. vii. 89, and ix. 15—23, and xvi. 42, and xx. 6. Nowhere does the language of Moses justify this distinction; but the very contrary. Hence the Jews, as we shall see, invariably identified them; and knew but one *Shechinah*, and ONE who dwelt in it. One, and the same, Angel of Jehovah's presence saved Israel out of all their troubles, from the time they left Egypt until they became possessed of Canaan: Fourth, Such supposition by the commentators referred to is<sup>1</sup> plainly refuted by St. Paul who says "Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents." Which event is recorded at Numbers xxi. 6; and was long subsequent to the imagined withdrawal of "The Angel of Jehovah," Christ's presence, as thought to be recorded and unreversed at Exod. xxxiii. 2: Fifth, The passages Acts vii. 53; Gal. iii. 19; Heb. ii. 2, 5: do not touch the question. They merely affirm that angels were employed as subordinate agents in delivering the law to Moses. No doubt, that is perfectly true; and quite consistent with the fact that the guiding, and protecting, *Presence* vouchsafed to Israel was ever that of "The Angel of Jehovah," Christ Himself, whose bidding all angels do.

*Jehovah, or the  
Angel, in the  
Tabernacle.*

The Sinaitic Covenant thus made, and The Angel of The Covenant thus identified, let us trace the presence of the same ANGEL in the Tabernacle.

Moses, shut away for forty days from all intercourse with the people, heard on the top of Sinai, this divine command; <sup>2</sup> "Let them make Me a sanctuary, that I may dwell

<sup>1</sup> 1 Cor. x. 9.

<sup>2</sup> Exod. xxv. 8, 22.

among them. . . . There will I meet with thee, and I will commune with thee from above the mercy-seat." Mark these last words—from above the mercy-seat. This announcement, promise, and injunction, must (of necessity) refer to THE ANGEL of Jehovah's *presence*; in other words, to him, by means of whom JEHOVAH's veritable presence was signified, and of whom it had already been said, Beware of Him! and, My presence shall go with thee. And wherever we trace the mercy-seat, there we trace His presence, viz., into the interior of the tabernacle, into the holy of holies, above the ark of the covenant, upon the mercy-seat, between the Cherubim; and we behold THE ANGEL of Jehovah's presence, to whom Hezekiah prayed,<sup>1</sup>—"O Lord God of Israel, which dwellest between the Cherubims." This tabernacle thus prepared was for the worship of Him, The Lord God of Israel, whose presence, as The Divine Conductor, had already been promised on the first part in the covenant. And as the speaker here is known to have been that same person, by his commanding the tabernacle to be made for his own use, it is clear to us at once, that this, and all subsequent manifestations, to Moses or to Israel, in connection with that tabernacle were made, and were known at the time to be made, by Him Israel's Guide and Saviour, The Angel of Jehovah, or Jehovah's Angel, Jehovah, The Sent; who, as so sent, is in such sense subordinate to another, also called JEHOVAH; and whom, so sent, Christians are wont to call The Second in The Holy Trinity. Wherever the ark and mercy-seat were throughout the Jewish dispensation, there was HE. But Israel's regarding Him as THE ANGEL, or messenger, implied the existence, to their knowledge, of another, by whom He was so commissioned. And the book of Genesis, penned in the wilderness, and taught to all the people, strengthened their belief in some sort of mysterious plurality in The God of their fathers; which, unless it should degenerate into the multiplication of gods (to which Egyptians and other people were so prone) rendered necessary that well-known proclamation: "Hear, O Israel, Jehovah our God is ONE JEHOVAH;" and thus the divine unity was maintained. That was the central beacon of Israelitish truth; but, along with it, God manifested Himself in plurality from the first; and The Unity, *with The*

<sup>1</sup> 2 Kings xix. 15.



Plurality, was received then, as it must be now, not from authority of reason, but as an article of implicit faith, drawn entirely from the statements of inspired revelation.

*Defence of the above interpretation.* Some apology is due for having ventured in (what is called) the present state of theological learning,

to revive and so totally reassert the old interpretation of these scriptures concerning the appearances of THE ANGEL. Of course it is some comfort to be told<sup>1</sup> that our best commentators, and old divines; that many of the Christian fathers,<sup>2</sup> and ancient Jewish Rabbis; that most commentators of former ages; explain the above scriptures concerning THE ANGEL, as we do, viz., by reference to Messiah, whom we call Christ. We know they did; and these are very comfortable and important admissions. But if modern doctors have discovered some new idioms of the Hebrew language, or some new and divine principle of interpretation, which proves such Christian fathers and Jewish Rabbis to have been wrong, we would rather be with the moderns than among the ancients. But have they? I confess I sometimes think that there may be *fashions* in theological teachings, or public preachings. That love of novelty<sup>3</sup> and excitement which is natural to us all extends itself to our religion; and there is, besides, a treachery in man which makes us apt to weary of the real truth of God. Preachers are often at a loss how to rouse their torpid congregations; and those congregations have sometimes itching ears. Hence the desire to broach some startling thoughts; or to put good old truths into new and fantastic dresses, which prove in the end mere decoys to erroneous doctrine. The sentiments first eccentric become unsound. Pride of life, too, has much to do with this; for many persons weakly plume themselves upon being thought capable of profiting by a

<sup>1</sup> Wilson's "Concessions," p. 127, etc.

<sup>2</sup> Bishop Bull refers as follows:—To Ante-Nicene Fathers, Justin Martyr, "Dial. with Trypho," pp. 275—280; Irenæus, "Adv. Hæres.," c. 5, pp. 232; Clement of Alexandria, "Pædag.," 1, c. 7; Tertullian, "Contr. Jud.," p. 194; Origen, "Cont. Cels.," 3, p. 119, and 6, p. 329; Novatian, "De Trinit.," cc. 25—27. To Post-Nicene Fathers, Athanasius, Hilary, Chrysostom, Ambrose, and Augustine. See "Defence of the Nicene Creed," vol. i., p. 16—19.

<sup>3</sup> So McCaul, in "Aids to Faith," p. 105, speaks of "a love of novelty, and such unrestrained efforts after originality," which mark the German rationalists.

style of teaching far too exalted in its self-esteem to condescend to what St. Paul has termed 'the foolishness of preaching.' Hence the vapid talk about "higher orders of thought" etc., in religious matters. To such facts as these one is tempted to assign the grotesque, and unscriptural, views of religion which have been recently launched into the world; and which have proved sufficient to galvanize minds ill disposed towards true religion without recalling them to life. However, I venture to say in regard to certain modern commentaries on the above scriptures, that they are fitted to produce a painful conviction that holy scripture has been evaded by the commentators. I do not say intentionally evaded, but evaded through the unfortunate influence of erroneous views, and that their comments do not come up to the vigor of the sacred language, nor meet the requirements of its idioms. Thus, when we are told,<sup>1</sup> in reference to THE ANGEL, that—"Though, as regards his person, he was an angel, yet he represented the majesty and authority of God, and spoke not in his own name, but in that of The Deity;" or again, "God is said to speak, act, command, threaten, when any messenger, whether angel or prophet, speaks and acts in His name;" or again, "All which words were pronounced by an angel, but are true, not of the angel, but of God, whom he represented. So a herald reads a proclamation in the king's name and words, as if the king himself was speaking." Such remarks are futile, for we have shown, that THE ANGEL acted deliberately in His *own* name, and in His *own* right, assuming the highest name and attributes of God, besides other particulars, to which I shall soon call attention.

One writer<sup>2</sup> quarrels with the translation The Angel of Jehovah, and maintains it ought to have been *an* Angel of Jehovah, because there is no definite article in the Hebrew. But he is mistaken; the definite article was not required; the addition of the proper name supplies the definiteness required. Perhaps it would have been better to have rendered it *Jehovah's Angel*; but '*an* angel of The Lord,' in these places, would have been wrong. Thus if I wished to say *Gideon's Messenger*, no definite article is needed; or take another case "*The* Angel of The Lord was by the threshing-floor of Araunah, the Jebusite," no article is used, nor required; yet '*An* Angel of The Lord' would have

<sup>1</sup> Wilson's "*Concessions*," p. 126, etc. <sup>2</sup> Wilson's "*Concessions*," p. 127, etc.

been wrong; it means 'The Angel' of the narrative on which the sacred writer was engaged at the time; and the character, or dignity, of The Angel alluded to must always be determined by the context. Again "The Angel of The Lord smote the Assyrians;" that is, The Angel so deputed; but no article was required, nor stands in the context. Moreover these gentlemen not only err in their criticisms; but also in their reasoning; or make admissions fatal to their own views. Thus because it is said, "God who spake unto the fathers in time past by the prophets, hath in these last days spoken unto us by His Son;" therefore (such is the inference they draw) He did not speak before by His Son; therefore THE ANGEL cannot be His Son. St. Paul's statement is this, that as God spake in time past by the prophets, so in the same sense He hath now spoken by His Son; viz., *as abiding in the flesh*; which certainly He did not before; or again, on "I send an Angel before thee," "in our language *My providence shall be over you*; for this Angel was *God present*, and acting for them in His own person."—That is all we require. Now certain writers<sup>1</sup> of the neologian, or rationalistic, school would have us in these late days suppose that every symbol, or visible thing, under which the invisible God appeared is called an *Angel, Messenger, or Legate* of Jehovah. But when He appeared to Hagar there was no visible symbol; and when He appeared to Jacob at Luz, it was as JEHOVAH in glory; waited on by Angels. Nor is it on record by what means consciousness of the presence was produced in these two cases. Though, probably, Hagar saw The Lord incarnated as man; and Jacob saw Him in glory, perhaps as Isaiah in later times.

Grotius tells us, on "And God spake all these words—I am Jehovah thy God," etc.—"On this account The Angel who announced the law says 'I JEHOVAH'" (he should have written 'I *am* Jehovah,' which is the force of the place, and would instantly have stopped him) "*language employed by others who were commissioned by The Deity on great occasions, and who permitted themselves to be addressed in a similar manner.*"

<sup>1</sup> Especially Herder, one of the writers enthusiastically admired by Dr. Rowland Williams, in "Essays and Reviews," p. 61, 62. They form, he thinks "a pathway streaming with light." But the question remains, What sort of light? Fire and brimstone give light. But, see H. J. Rose in "*Replies to Essays and Reviews*," p. 64.

The reader may feel assured that this comment is incorrect; and that no instance can be adduced from the Hebrew scripture to justify it. These are the requirements we want filled out for the purpose of overturning our explanation. It must be proved that the Hebrew language permits an angel, or messenger, of the Lord: 1. To say that he is The Almighty God, and Jehovah; 2. To make in his *own* name promises possible only to Deity; 3. To accept sacrifices in his own person, which were intended for The Deity; 4. To hear and answer, in his own name and person, prayer addressed to The Deity. These requirements can never be met, by any quotations of verses, or cited idioms, from the Hebrew scriptures. Accordingly, Professor Lee, one of the greatest of modern Hebraists, observes,<sup>1</sup> having cited the passages already referred to, as well as Judges ii. 1—4 and vi. 11—22, "From which, and the accompanying context, it must appear that this Angel was God Himself; or, in other words, that person, who is in other places emphatically called THE WORD." But *Grotius* is, on these matters, notoriously untrustworthy. See Bull's "Def. of the Nic. Creed," vol. 1, pp. 28, 29.

Furthermore, the pre-eminence of JEHOVAH'S ANGEL in the passages referred to is made peculiarly manifest. At Luz, or Bethel, He appeared as JEHOVAH in glory, with the created angels ministering before Him; and, though we can well understand that what an Angel does, God does; yet we cannot understand how inspired Jacob should call God, THE ANGEL; unless in that character of THE ANGEL, he was God. Yet this he does; and moreover gives him this official title, "My Redeemer;" "God, THE ANGEL, my redeemer," using an official, and characteristic, word: found only once before,<sup>2</sup> and that in the same sense: viz., in Job, "I know that my REDEEMER liveth," etc. Moreover the pre-eminence of THE ANGEL, Jehovah's Angel, above all created angels, is clear from the place in Exodus; where, when a created angel was to be sent with Israel, Moses supplicated and entreated for THE ANGEL of Jehovah's presence. But, in fact, Malachi closes the question; he says *Ha-Adon*, viz., The Lord

<sup>1</sup> Lee's "Heb. Lexicon," pp. 361—6.

<sup>2</sup> I consider it settled that the book of Job must be dated sometime between Abraham and Moses: whoever threw it into its present shape. See "Lee's Job," sect. 4, pp. 36—48.

in flesh; "The Lord whom ye seek shall suddenly come to His temple; even The Messenger of the covenant, whom ye delight in." Where we notice that having no proper name after the word Messenger, or Angel, the definite article is used: so that it stands most definitely "The Angel of the covenant," and Messiah, or Christ, is thus declared to be THE ANGEL of old, Jehovah's Angel, The Angel of the Levitical covenant. Bishop Patrick indeed informs us here that Christ was "The Angel of the covenant;" but seems to imply that it means the *Christian* covenant; "For," says he, "so he was at his incarnation;" but did Jews delight in Messiah as The Angel of the Christian covenant? We must read it in the sense in which they delighted in THE ANGEL, viz., as The Angel of their *own* covenant. Thus far in my defence, to which I will add a solemn wish—Would to God The Church were carried back to the days of the earliest fathers; and that we were spared the lax theology of present times! There were giants in the earth in those days.

*The Angel in the time of the Judges.* The similarity in the messages conveyed by THE ANGEL to Hagar and the Patriarchs; viz., as to the increase and duration of the children of Ishmael and of Isaac, enabled us to infer the identity of THE ANGEL, on each occasion; while the close continuity of his manifestations to the Patriarchs as heads of the Israelitish people, and his subsequent appearance to Moses as the appointed leader and law-giver of such people, enable us to conclude with confidence upon that identity. There was but one Angel so employed; who is, therefore, known, and was ever known, as The Angel; viz., The Angel of that covenant which God made with Moses.

And thus the real question raised was as to the order, class, or nature of that Angel. This we have answered from the facts that he acted as Jehovah, claimed to be Jehovah, and was worshipped and prayed to as Jehovah, and that therefore he was Jehovah; and we traced him to the mercy-seat between the Cherubim. This being done, other appearances (if any) of the same Angel, as, for instance, in the time of Joshua and the Judges, become of only secondary importance. Still they have their use, and we shall very briefly notice them.

That the appearance to Joshua <sup>1</sup> was of the same Angel may

<sup>1</sup> Joshua v. 15.

be inferred from the identity of the language he used with that he also addressed to Moses,—“And the captain of The Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy.” Bishop Patrick,<sup>1</sup> and other commentators, have adopted the modern Jews' opinion of this passage, (very dangerous guides, of whom I shall speak in another place) that this Angel was Michael the Archangel, because (they suppose) he is called “the captain of The Lord's host,” at Dan. x. 13, 21; and because he, Bishop Patrick, assumes that Michael the Archangel is the Michael mentioned more than once by Daniel. But there is the best reason for concluding that the name Michael is given in Daniel to Messiah Himself, as the future great deliverer of His people Israel, *see* Dan. x. 21, and xii. 1; and that, on that very account, Messiah is there, in effect, called The Captain of Jehovah's host,—a name of mighty significance to Joshua (whose name, being interpreted, was Jesus) as himself the captain of the Lord's host at the time this ‘Captain of Jehovah's host’ appeared to him. The assumption made is that, in both places of Daniel, the Michael mentioned is one and the same person. But there is no just ground for this, as a careful perusal of the places will shew. At Dan. x. 13 Michael is called “one of the chief princes;” and it is according to scripture<sup>2</sup> that mere angels should superintend and direct the affairs of kingdoms. But at Dan. xii. 1 Michael is “the great prince which standeth for the children” of Daniel's people, viz., Israel; and there is abundant scriptural cause to think that this is Messiah Himself.<sup>3</sup> Joshua, or Jesus, was himself a type of the real Captain of the Lord's host, of the real Michael, Jesus or Joshua: whom the Jews expected as Messiah, and we call Christ. The fact that there is also an archangel called Michael is no reason why Messiah, The Angel of Jehovah should not be called so too. Joshua, and Hosea, and Joshua the son of Josedek, all bore names belonging to Messiah; and the giving of a name implying one of Messiah's offices, whether it be so given to angel or to man, does not attribute to either, identity of character, or other properties of His deity. There is notably,

<sup>1</sup> Patrick's “Commentary on Exod. xxiii. 10.” See below, chapter ix.

<sup>2</sup> Dan. x. 20; Zech. i. 8; Rev. vii. 1 and viii. 2 and xvi. 1, etc.

<sup>3</sup> See my “Notes on the Rest and Con. of Israel;” *passim*.

however, this peculiarity in THE ANGEL's appearance to Joshua,—that he who was embodied in the bush to Moses, was incarnated as a man<sup>1</sup> to Joshua: each visible appearance answering the purpose of *locality*.

Now as to the appearances to Gideon,<sup>2</sup> and to Manoah:<sup>3</sup> the reader will observe the translation is sometimes "An Angel of the Lord," sometimes "The Angel of the Lord." I shall only say, I take it cheerfully just as it stands; but that in every case the same words are used, and that in every case it ought to have been translated definitely "The Angel of the Lord:" the character of that Angel being left to be determined from the narratives. And as to the appearance made to Gideon, the real character of The Angel is determined by the following verse, "And when Gideon perceived he was an Angel of The Lord, Gideon said, "Alas, O Lord God! for because I have seen an Angel of THE LORD face to face." These words were addressed to THE Angel himself, and are remarkable on this account, viz., that they contain one of the earliest uses of the title Adonāi-Jehovah, afterwards so habitually used by Ezekiel, which is in fact the title of *God-as-man*. "Alas! Adonāi-Jehovah! for I have seen Malach-Jehovah face to face." To see an angel face to face was no cause for fearing death: angels had been often seen face to face.<sup>4</sup> But to see JEHOVAH face to face was so; and so it was to see Malach-Jehovah, as JEHOVAH. Accordingly JEHOVAH replies to him: "Peace be unto thee; fear not; thou shalt not die." *Adonāi-Jehovah* and *Malach-Jehovah* are one and the same: the first title being of Jehovah, as *man*: the second being of Jehovah, as *Sent*. Next as regards the appearance to Manoah, the expression is still the same, and is carefully translated "The Angel of The Lord:" and the divine character of The Angel is manifest from the allusion to Peniel—"Why askest thou after my name seeing it is secret?" Michael's name was no secret, Gabriel's name was no secret; no *created* angel's name was mysteriously secret; but this Angel, "The Angel of Jehovah," had always a name which no man knew.<sup>5</sup> Again, the character of this Angel is manifest from a second studied allusion to Peniel, "We shall

<sup>1</sup> Joshua v.<sup>2</sup> Judges vi. 22.<sup>3</sup> Judges xiii. 15.<sup>4</sup> Gen. xxxii. 1.<sup>5</sup> Rev. xix. 12.

surely die, because we have seen God." Indeed, the case is stronger still, for whereas our translation makes this mysterious Angel say his name is *secret*; the fact is, he uses a word of which the proper meaning is *Wonderful*. And four hundred years afterwards Isaiah, in that well known prediction<sup>1</sup> of Messiah saying that His name shall be called "Wonderful," uses the same word which The Angel uttered to Manoah. Is it too much to suppose that The Holy Spirit taught Isaiah to do this, with intended allusion to "The Angel of Jehovah's" appearance. And is not this the reason that the seventy Jews,<sup>2</sup> when translating Isaiah's prediction, render it, "And his name shall be called The Angel of Mighty Counsel." A rendering giving us distinctly the authority of the ancient Jews for assigning this title, "The Angel," to their Messiah. But the particular use of Manoah's narrative is, to enable us to observe that, until the last, The Angel of The Lord preserved Himself unknown as such from Manoah, and his wife; and, being regarded by them merely as a *created* Angel, reminded them they must sacrifice only to The Lord. "If thou wilt offer a burnt offering, thou must offer it unto The Lord." It was not until the flame went up toward heaven from off the altar that THE ANGEL permitted his real character to be known, as "he ascended in the flame of the altar." Then the truth flashed upon Manoah and his wife; and "they fell on their faces to the ground." But this concealment of his real character to the last by THE ANGEL gives not the least reason in the world for concluding that he was a mere *created* angel.

These incidents are not necessary to my subject. Enough, that we have traced THE ANGEL OF JEHOVAH to the mercy-seat. To Him all sacrifices, and all prayers, were offered. "In His favor was life."<sup>3</sup> He was the abiding manifestation of God to Israel. It was through Him Jehovah was worshipped. And He was known as Jehovah The Angel. But I have just noted such incidents in the times of Joshua, and the Judges, that none may suppose I have overlooked them; or that they militated against my views of THE ANGEL previously advanced. Even were such appearances to Joshua and the Judges not of the same "Angel of Jehovah" as appeared to Moses and the Patriarchs; the

<sup>1</sup> Isa. ix. 6.<sup>2</sup> See *Septuag. in loco*.<sup>3</sup> Ps. xxx. 5.



argument drawn from these last would be sound, and sufficient, against Unitarianism. But I deliberately adopt the conclusion, and upon further examination, feel strengthened in it, that they were real appearances of the same great "Angel of Jehovah," and would have my readers mark the mode in which the presence of The Angel of Jehovah was continually signalized among Israel even down to the time of Samuel and the Kings. And I would point out this general deduction that, by such narratives, the important idea of *Deity Incarnate* was continually maintained among the sons of Israel; and their minds prepared for those specific prophecies of GOD INCARNATE, to which I shall refer in the next chapter. The incarnation of Deity was from the earliest days a Hebrew sentiment.

Now, should any desire to strengthen their conviction that the manner in which The Angel of Jehovah addressed the Patriarchs, and Moses, is such as to prove Him no *created* Angel, let him refer to, and study, the angelic ministrations granted to Ezekiel, to Daniel, to Zechariah, and to John; as well as to Zacharias, and to Mary; and I cannot doubt he will be thoroughly satisfied.

*Concluding remarks on the two preceding chapters.* I wish the reader particularly to know, and to remember; that the explanation given in these two chapters of THE ANGEL with the Patriarchs, and with Moses and the Judges, is not novel, nor the peculiar interpretation of a few modern commentators. Were such the fact we might well hesitate to repeat it with confidence. But it is not so. On the contrary, that objectionable character belongs, rather, to the views of those who reject it. The interpretation here given is supported by the earliest fathers of the Christian Church; and, which is of more importance to the argument, is that of the ancient Jews themselves. To the proof of which assertion, and of similar, I mean to devote a separate chapter. We labour, in these days, under this great disadvantage; that the works of ancient writers, whether Jews or Christians, are possessed by few, and are not easily procurable for reference. But Bishop Bull, in his "Defence of the Nicene Creed," has done all that a candid mind can require in this respect; and whoever wishes to see the opinions of the earliest Christian divines on this point quoted, explained, and justified, can refer

to his work,<sup>1</sup> which may be easily obtained. I merely add a short extract from Bull himself: "From these things, however, it is clear that what the primitive fathers taught concerning the appearances of The Word, or Son of God, to the patriarchs and saints under the old testament, were no vain imaginations of their own, but derived from the very teaching of the apostles. There is this further (which I put before the reader, as especially useful to him to observe) that neither were the apostles of Christ the first to teach these truths, but that they derived them from the ancient *Cabala*, or tradition of the Jews; or, at least, that those things which the apostles were taught on this subject by the inspiration of The Holy Ghost, agree well with that tradition."

Our purpose in re-asserting such views has been to convince the reader that from the first days of covenant with Abraham until the closing of prophecy by Malachi, all manifestations of The Lord God of Israel were made by means of Him whom Moses terms THE ANGEL; whom Hosea,<sup>2</sup> one of the first of the line of prophets, teaches Israel to refer to by such name; and whom Malachi,<sup>3</sup> the last of the prophets, declares to be the same as Israel's Messiah, our Christ. Moreover, that Hosea distinctly states that He, who in human form wrestled with Jacob, was THE ANGEL continually mentioned by Moses. So that the incarnation of Deity occasionally manifested to the patriarchs, and to Joshua, and at the time of the Judges, was of the same mysterious Being who appeared in the burning bush, and was symbolized by the cloudy, fiery, pillar. And JEHOVAH was His name and memorial. And He it was who appeared for Israel between the Cherubim; and in whom, and through whom, The Lord God was sacrificed to, and worshipped there. But the stress of the argument, proved clearly by the place in Exodus,<sup>4</sup> lies in the fact that He, who is thus called THE ANGEL, was really such; viz., a distinct messenger. He was not merely a symbolical manifestation of Jehovah's presence; and, in such sense, Jehovah's angel. But He was a real, and veritable, messenger; viz., one sent by

<sup>1</sup> "Defence of the Nicene Creed." Vol. I., pp. 16—35, and Vol. II., pp. 597—604. Edit. 1852. Library. Ang. Cath. Theology.

<sup>2</sup> Hosea xii. 4.

<sup>3</sup> Mal. iii. 1.

<sup>4</sup> Exod. xxiii. 20—23.

Jehovah; and His presence, as such messenger of Jehovah, it was which was granted at times by incarnation, and afterwards by the Shechinah, for purposes of providential guidance to individuals, and to the nation. Hence, being such a messenger, and known as one such distinctively, viz., as *The Angel*; and being called Jehovah's Angel, and also Himself called Jehovah, and Jah, and Adonāi, and The Almighty God; being also, in other ways which we pointed out, distinctly separated from all *created* angels; and being actually depicted as Jehovah ministered to by them; this Angel, JEHOVAH'S ANGEL, THE ANGEL, is one and the same great and mysterious Being, called The Almighty God, Jehovah, etc., etc., and sacrificed and prayed to as such; and, therefore, is Himself in His own name, and right, Jehovah, The Almighty God.

But, if so, then we have distinct manifestations in Moses, and in the Judges, of two mysterious Beings; viz., Jehovah who *sent* The Angel; and The Angel Jehovah who *was* sent. And Malachi fixes our Christian faith, that these two are God The Father, and God The Son, by assuring us that THE ANGEL was The Angel of the Covenant, Israel's Messiah, our CHRIST. In what sense we understand Jehovah to have been *locally* present, and to have been fully manifested, in The Angel Jehovah, we shall notice at the end of the next chapter.

Some of the ancient Jews conceived the idea that two were present in the burning bush, viz., GOD, and an angel; but this would appear to be an uncalled for supposition, neither supported by the letter of scripture, nor by the correct interpretation of other scriptures bearing upon the same subject. Still, were such a supposition reasonable, it would not contravene the Christian view that God, who was so admitted to be present by the Jews, was He whom Christians term The Son. Bishop Bull conceived that such was the force of Stephen's allusion.<sup>1</sup> "And when forty days were expired, there appeared to him in the wilderness of mount Sina an Angel of The Lord, in a flame of fire in a bush." Let me, however, be permitted to observe, that St. Luke seems to represent Stephen as quoting (which was then usual) from the

<sup>1</sup> Acts vii. 30.

*Seventy's* version<sup>1</sup> of the Pentateuch. The Hebrew phrase, without the article, "Jehovah's Angel" is rendered by them either with, or without, the Greek article. Thus, (Judges vi. 22), "Alas! Lord God, because I have seen *The* Angel of The Lord face to face;" with the article. But, (Judges xiii. 21), "Then Manoah knew that He was The Lord's Angel;" without the article. "And Manoah said to his wife, We shall surely die; for we have seen God." There is nothing in the Hebrew to justify this variation. In each case the mode of speech is the same; and in each, the same Angel, no ordinary angel, was recognized to the same effect. But in one place the *Seventy* use the article; in the other, they do not. In Exodus iii. 2 they also do not; and Stephen, accordingly, so quotes them; and then adds in explanation,<sup>2</sup> "When Moses saw it, he wondered at the sight; and as he drew near to behold it, the voice of The Lord came unto him, saying, I am The God of thy fathers," etc. Stephen's authority is, certainly, not against our interpretation; but, if anything, decisive for it. And as for such places as "the law was ordained by angels," and similar (already referred to)<sup>3</sup> they make nothing against us. No doubt, *created* angels ministered at such times unto *The* Angel.

I shall most fully justify this explanation of THE ANGEL with the Patriarchs, and with Moses and the Judges, as we proceed. Meanwhile, the Christian reader will not forget what new testament authority we have for it. Thus St. Paul says,<sup>4</sup> "Neither let us tempt Christ, as some of them also tempted, and were destroyed by serpents:" and, again, "Moses esteemed the reproach of Christ, greater riches than the treasures of Egypt." And, we may also remember as apposite to this part of the subject, by its connection with the books of Moses, that, according to St. Peter,<sup>5</sup> Christ "went and preached unto the spirits in prison; which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing."

<sup>1</sup> An examination of St. Stephen's speech with both the Hebrew original, and the Greek version, will shew the correctness of this remark.

<sup>2</sup> Acts vii. 31. Compare also Acts vii. 38.

<sup>3</sup> Gal. iii. 19. And see above, p. 68. | <sup>4</sup> 1 Cor. x. 9; and Heb. xi. 26.

<sup>5</sup> 1 Peter ii. 18-20.

## CHAPTER V.

### THE SON WITH DAVID AND THE PROPHETS.



WHEN Israel had become possessed of Canaan, the tabernacle, with the ark and mercy-seat, was reared at Shiloh. In that favoured place was the heavenly sanctuary; and The Angel of the covenant, sent to tarry with them, was frequently, if not constantly, manifested; *seen* certainly by The High Priest once every year<sup>1</sup> in the cloud over the mercy-seat. His presence was, in fact, identified with the Ark of the covenant.

*Bringing the  
Ark from Kir-  
jath-Jearim.  
Ps. lxxviii.*

For some seventy, or eighty, years<sup>2</sup> this ark, having been captured by the Philistines, but restored by them in terror, was kept obscurely at Kirjath-Jearim, twenty miles from Shiloh its proper resting place. And David, as one of the earliest acts of his complete sovereignty over *all* Israel, resolved to move it to Zion.<sup>3</sup> "And David arose, and went with all the people, that were with him, from Baale<sup>4</sup> of Judah, to bring up from thence the ark of God, whose name is called by the name of The Lord of Hosts, that dwelleth between the Cherubim." A remarkable verse in which it is probable we have an expression of the same great doctrine which I am endeavouring to impress upon my readers, viz., that he who dwelt between the Cherubim was The Angel of Jehovah, and that the name of The Almighty Father

<sup>1</sup> Lev. xvi. 2.

<sup>2</sup> See "Scott's Commentary," on 1 Sam. vii. 2, and on 2 Sam. vi. 3.

<sup>3</sup> 2 Sam. v. 1; and vi. 12.

<sup>4</sup> Baale was another name for Kirjath-Jearim.

was invoked through Him, The Almighty Son, who dwelt between the Cherubim. It was, however, on this occasion that David wrote, and sang, that marvellous Psalm the sixty-eighth.<sup>1</sup> And on this occasion, for the first time since Moses' days, inspiration taught through David the praise of The God of the ark by His name JAH. "Extol Him that rideth upon the heavens by His name JAH." I have called attention before<sup>2</sup> to the fact that, by this name *Jah*, Moses praised The Angel of the pillar of cloud and of fire, who brought Israel out of bondage; and that it is used equivalently to JEHOVAH. But it is not the same name, *i.e.*, *Jah* is not Jehovah, though used equivalently; any more than Adonāi is Jehovah, though used equivalently. Nor must we hastily conclude that *Jah* is a poetical abbreviation for Jehovah; and that for an important reason. We shall have cause to see that it is a distinct name, distinctively used. This sixty-eighth Psalm opens with the words Moses was authorized to use whenever the ark set forward with the tabernacle in the wilderness;<sup>3</sup> and which were, at such times, addressed to Him the accompanying Angel of Jehovah's presence, as at this time manifested to Israel: "Rise up, Lord, and let their enemies be scattered." And the same Psalm contains, a few verses lower down, this commemoration of those journeys from Egypt to Canaan, "O God! when Thou wentest forth before Thy people, when Thou didst march through the wilderness, the earth shook, the heavens also dropped at the presence of God, even Sinai itself, at the presence of God, The God of Israel." There is no possibility of disputing rationally that this sixty-eighth Psalm extolling Jehovah by His name *Jah* is peculiarly a Psalm of praise directed to God Most High; the very Lord God of Israel. And, in the course of it, we find the following passage,<sup>4</sup> "The chariots of God are twenty thousand, even thousands of angels: Jehovah is, among them, as in Sinai, in the holy place. Thou hast ascended on high; Thou hast led captivity captive; Thou hast received gifts for men; yea, for the rebellious also, that The Lord God might dwell among them." Upon the first of which two verses we may observe that no ingenuity of invention can

<sup>1</sup> See my "Call to England," p. 70.

<sup>2</sup> See p. 61.

<sup>3</sup> Num. x. 37.

<sup>4</sup> Ps. lxxiii. 17, 18.

disprove the assertion that it is addressed to the same JAH whom the whole Psalm extols; also that He is called in it God, and Jehovah; also that He is specially distinguished from the angels who serve Him; also that David celebrates Him now in His glory, as at Sinai; and that, therefore, this same JAH is the God of Sinai. But, on the second, we may truly remark that it would be utterly beyond our powers to explain, but for St. Paul,<sup>1</sup> "Thou hast ascended on high; Thou hast led captivity captive; Thou hast received gifts for men." We know from St. Paul's quotation that this verse refers specially to Messiah, or Christ; and that therefore, Christ is He whose mighty works are celebrated in this Psalm. He is this JAH, as Moses taught us before.<sup>2</sup> He is The God of Sinai. He is Jehovah, The Lord God, among thousands of His angels; and, therefore, He is no *created* angel; but was existent as Jehovah before they were created; and was also the maker of the Sinaitic covenant.

Unitarians endeavour to evade this argument by saying that St. Paul quotes this verse from the sixty-eighth Psalm merely by way of what moderns have termed *accommodation*. That this idea will not serve their purpose I shall show presently; meanwhile, let me explain to the reader what they mean by *accommodation*. Accommodation, briefly explained, is quotation of any author's writings, rather by way of illustrating one's own subject, than with any idea of expressing accurately that author's own thoughts, when he made use of the words quoted. This method of accommodating any one's words to your own design is permissible, upon certain conditions, and is exercised by most writers in languages which possess an extended, and cultivated, literature. Examples of this proper kind of *accommodation* may, accordingly, be found in the Holy Bible.<sup>3</sup> But *accommodation*, in the Unitarian sense, means that our Blessed Saviour, and His apostles, quoted various places of the old testament contrary to the real meaning of the sacred writers, and to humour the prejudices of the Jews; in other words, quoted the Jewish scriptures in senses not intended by Jewish writers, but to serve their own purposes. It need hardly be told a Christian that no

<sup>1</sup> Ephes. iv. 8.

<sup>2</sup> See above, pp. 61, 62.

<sup>3</sup> "Horne's Introd.," vol. ii., p. 192. Eleventh Edit. 1860.

instance of such falsified quotation can be found in holy scripture. And our *eleventh* chapter will prove plainly that the Unitarian idea is contrary to fact. A very good description of *accommodation* proper and scriptural may be found in the work referred to just now. Of *accommodation* false and unscriptural a distinguished writer of the present day<sup>1</sup> has given us a particular account. He also observes that "that theory was propounded about a century ago by Semler, and others." It is, however, of great significance, in connection with our present subject, that the reader should know such statement is erroneous. It is quite true, doubtless, that Semler, the father of neology, and his disciples, adopted as their own, and extensively applied to the interpretation of scripture, the evil principle of unscriptural *accommodation*. And, no wonder, for (as is<sup>2</sup> well observed) "the modern Unitarian is a genuine Rationalist often little different from a Deist." The Neologian, or Rationalist, and the Unitarian are twin-brothers studying at the same school. But, let the reader note it, the unscriptural principle of interpretation called *accommodation* was invented by Unitarians; and it is due to our present object to note that awful fact. They, they, have invented this machine, which has been<sup>3</sup> described as "the most formidable weapon ever devised against Christianity." Socinus,<sup>4</sup> and his friends, accused The Blessed Saviour, and His holy apostles, of *accommodation*, long before Semler was born, or thought of.

Leaving, therefore, the discredit of this to whom it is justly due, let me proceed to observe that, even if the mode of quotation, termed *accommodation*, be admitted in some cases, it is quite certain there is a multitude<sup>5</sup> to which it cannot be applied; and that Psalm lxviii. 18 is among that multitude. For, I shall invite the reader to observe that St. Paul's mode of quoting the Psalm puts the idea of such accommodation on this occasion entirely aside; and seems as if purposely designed to refute such an objection. St. Paul emphatically alters the Psalmist's lan-

<sup>1</sup> Dr. Wordsworth in "Replies to Essays and Reviews," p. 477.

<sup>2</sup> Professor Harold Browne in "Aids to Faith," p. 294.

<sup>3</sup> H. J. Rose, quoted by Dr. Wordsworth, *as above*.

<sup>4</sup> Allix's "Judg. of Jew. Ch. against Unitarians," pp. 332—348. Oxf. Edit., 1821.

<sup>5</sup> Horne's "Introduction to Holy Scripture," vol. ii., p. 188. Edit., 1860.



guage ; and makes a specific assertion regarding Christ. "When He ascended up on high, He led captivity captive, and gave gifts unto men ;" and St. Paul adds this commentary, "Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended far above all heavens, that He might fill all things." St. Paul's mode of quotation, and the comments which he adds, indeed the entire context of the verses just quoted from that chapter of his Epistle to the Ephesians, prove as plainly as any thing can be proved, that Christians are to understand the passage of the sixty-eighth Psalm, thus referred to ; and, by necessity of its context, therefore that whole Psalm, of Christ, or Messiah.

Hence it follows that the pre-existence of Christ, as Jehovah, is asserted. It has, indeed, been argued that pre-existence does not prove *deity*. Nor does it, taken absolutely ; for angels were pre-existent to the earth, and to man. But taken as alleged of Christ, it does. For holy scripture reveals to us but three essences, or modes of intelligent existence ; viz., Deity, Angels, and Man. If, therefore, we know that Christ was pre-existent (as some Unitarians<sup>1</sup> admit) but not as a *created* angel, in what sense was He pre-existent, but as God? For to assert His pre-existence in any other sense, is to conceive of Him as some mysterious being, neither God nor angel nor man, for which holy scripture gives us no authority whatever. In fact, the notions of some Unitarians, on this head, involve the exercise of imagination and credulity to an extent which Trinitarians would consider impious, because unscriptural. However, that pre-existence of Christ which St. Paul asserts, by his quotation of the sixty-eighth Psalm, is pre-existence as JEHOVAH, as JAH, as THE GOD OF SINAI, as the Lord God among thousands of His created angels. And before I quit the subject, let me once more beg the reader to remember that name JAH. For, from David's time it came into habitual use ; his national songs caused that. It occurs, *e.g.*, six times in Psalm one hundred and eighteen ; and, in Psalm one hundred and twenty-two, the tribes of Israel are called the tribes of JAH ; and, in all those Psalms where *Hallelu-*

<sup>1</sup> For instance, Mr. Yates ; see "Vindication of Unitarianism," p. 81.

JAH occurs, we have the praise of Him, The Angel of Jehovah, The Angel of The Covenant, The God of Sinai. Such Psalms teach us to anticipate that glorious song above,<sup>1</sup> when Christ has triumphed: "Hallelu-Jah! for The Lord God Omnipotent reigneth!"

*Whose Glory  
was that which  
Isaiah saw?*

The ark continued in the tabernacle as David placed it, until the days of Solomon who built the house. And the consequence, easily to be traced from this, is that the Glory of Jehovah, which filled that house, as Solomon was<sup>2</sup> conducting its dedication, and that glory which continually appeared between the Cherubim in the Holy of Holies, was the glory of Him, Messiah, whom David extolled by His name JAH. Easily to be traced; because the temple was substituted for the tabernacle, because the ark and mercy-seat, in the Holy of Holies, were still the same; because the covenant, and sacrifices, and prayers, were still the same; because, in short, the relation of JEHOVAH to His people remained unaltered; and, lastly, because Holy Scripture records the entrance of Jehovah into His temple, and His continual appearance there, in language which forbids our imagining any change either in the symbol, or in the dignity of Him who was represented by it. I shall not enlarge upon this; but lest any Christian should fear I am mistaken concerning Him whose train filled the temple, shall proceed immediately to the glorious vision of Isaiah.

That blessed prophet had a vision<sup>3</sup> of the true temple, which Solomon's merely typified; a vision, too, of Him, who dwelleth therein. "In the year that king Uzziah died I saw also JEHOVAH sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet; and with twain he did fly. And one cried unto another, Holy, holy, holy, is The Lord of Hosts; the whole earth is full of His glory. And the posts of the door moved at the voice of Him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips;

<sup>1</sup> Rev. xix. 1, 3, 6.

<sup>2</sup> 1 Kings vii. 1.

<sup>3</sup> Isaiah vi. 1.

for mine eyes have seen The King, The Lord of Hosts." No one will dispute that Isaiah's vision is of The Most High God; and that the apparition of the house, or temple, the smoke, etc., indicated it was a vision of Him, who dwelt in Solomon's temple. Whose glory, then, did Isaiah see? Whose glory is this, whom Isaiah calls here, viz., in verses one, eight, and eleven, ADONAI, *God as man*?

John the Evangelist, that Apostle who loves to dwell upon the deity of Christ, as he did to lean upon His bosom when in manhood; who, also, was especially appealed to by the elders of The Church to refute Cerinthus, one of the earliest Unitarians; St. John refers to this very chapter in Isaiah, to the verses nine and ten especially, and adds<sup>1</sup> of Jesus, "These things said Esaias, when he saw His glory, and spake of Him." It was Christ in glory, whose train filled the temple. Unitarians have tried here also to evade the scriptures.<sup>2</sup> The word *saw*, say they, sometimes stands for *foresaw*! But, what then? The whole question depends upon the *kind* of glory. But if that portion of Isaiah's book, which we call the *sixth* chapter be carefully examined, the reader will perceive it is an isolated vision; unconnected with what precedes, unconnected with what follows. And if its contents be read, they will be found very brief; and consisting but of two parts, viz., verses 1—8, which describe the vision; and verses 9—13, which contain Israel's sentence of rejection, with an appended promise of eventual pardon. This last part of the chapter St. John had referred to, and adds "These words spake Esaias, when he saw His glory and spake of Him." When, therefore, did Isaiah speak of Jesus? Precisely in that chapter when he spake of Israel's rejection. And where did he so speak of Jesus? Precisely in the rest of that chapter, where he speaks of no one but Jehovah. And when he, then and there, so spake of Him he saw (or *foresaw*, if you please, though it is but a subterfuge) the very glory which fills the whole earth; and was faintly indicated by the majesty of His appearance, whose train with the attendant Seraphim filled the temple. Isaiah, therefore, saw Messiah, or Christ, in glory; hundreds of years before he took the form of man through Mary. Saw Christ in glory, receiving

<sup>1</sup> John xii. 41.

<sup>2</sup> Yates' "Vindication of Unitarianism," p. 197.

supreme and unspeakable adoration from The Seraphim; saw Him, as "The King, Jehovah of Hosts;" The Thrice Holy Lord of Hosts.

*Messiah, our Christ, made known to us, and to Israel, as THE SON.*

The word ANGEL as a title traced, in former chapters, to JEHOVAH, the Lord God of Israel; used interchangeably with such incommunicable name which undoubtedly indicates deity; put by the side of, and used (by Jacob<sup>1</sup> and by Hosea<sup>2</sup>) in the same sense as the very name of GOD; intimated with sufficient plainness that He, who was so called The Messenger, or The Angel of Jehovah, though Himself accepting the title and attributes and worship of Jehovah, was nevertheless in some sense as so *sent*, subordinate to Jehovah; fulfilling a deputed office; acting in a representative character. It is true, reason suggested that such subordinate, deputed, and representative, character did by no means necessitate inferiority; and that, therefore, the equality of essence suggested by His reception of the titles, attributes, and worship, of Him who sent Him, was not contradictory to, nor inconsistent with, His being so *sent*. Yet, as so sent, as THE ANGEL, He might justly be denominated The Second of those two mysterious Beings, to each of whom, and equally, the titles, attributes, and worship, of Deity were assigned. Christians must never forget that The Angel, The Sent, The Sent One, (i. e., translated into St. Paul's words<sup>3</sup> "The Apostle") is a real, and indeed the original, title of Christ; referred to, as I shall show, continually by the prophets. A title to which we ought to refer for the meaning of all those passages in the new testament, where we are told,<sup>4</sup> whether plainly or by implication, that "The Father *sent* The Son." But this title, The Sent One, The Angel, contains no intimation of the nature of that relationship which exists, and ever existed, between the two; between JEHOVAH who sends, and JEHOVAH who is sent: no intimation of the *mode* in which Jehovah has been pleased to reveal Himself to man, as so existing. The Unity of God's essence may, indeed, (as we have shown in chapter ii.) be proved from other scriptures; but the mode, in which that unity is pre-

<sup>1</sup> Gen. xlviii. 15, 16.

<sup>2</sup> Hosea xii. 3—5.

<sup>3</sup> Heb. iii. 1.

<sup>4</sup> Matt. x. 40; Acts iii. 26; Gal. iv. 4; 1 John iv. 9; John iv. 34; v. 23—36; in fact, all through St. John's Gospel.

served, is not suggested to us by the revelation of **JEHOVAH**, thus distinguished, as One Sending and One Sent.

The first specific suggestion of what The Almighty would have us believe respecting the union existing between Himself, and the Angel, was conveyed to men by David under inspiration. To him we are indebted for the first use, and publication, of another name or title for **THE ANGEL**, which became the peculiar watchword of the Christian faith; and enables us also by its use in the old testament to note the *deity*, through the pre-existence, of Christ. A name entirely capable of correspondence with that of **ANGEL**; but suggestive, which the word "**ANGEL**" is not, of the identity of essence, and inseparability of relationship, between Jehovah The Angel, and Jehovah who sent Him. A name, too, suggestive of willing subordination without inequality. This title is, **SON**, **MY SON**, **THE SON**; in effect, *The Son of God*, first proclaimed by David, in the second Psalm;<sup>1</sup> "I will declare the decree: Jehovah hath said unto me, Thou art my Son; this day have I begotten thee." And again, "Kiss the Son, lest he be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him." As so much has been written upon this Psalm, but a great deal not to the purpose, let us be careful to bear in mind that our present object is only to enquire, how far the deity of **THE SON** can be gathered from it: and, having done so, to note to what further conclusions it may conduct us as we proceed. That this Psalm does refer to Christ we know from inspired authority. I subjoin a list of,<sup>2</sup> I believe, all the places in the new testament, which refer to it; and wish it to be noticed that not one of those references applies the Psalm, or any part of it, to King David, but only to Christ Jesus. To my own mind that (if it be true, as I think) is a mighty fact; and would make me suspicious of the primary application made by certain learned commentators, Trinitarian and others, to king David; even if a consideration of David's language in the Psalm did not compel me to consider such primary application not permissible. The very abundance of these new testament references indicates the importance of this

<sup>1</sup> Psalm ii. 7, 12.

<sup>2</sup> Luke iii. 22; iv. 3, 9; Acts iv. 25; x. 38; xiii. 33; Rom. i. 4; Heb. i. 5; v. 5; Rev. iii. 26, 27; xii. 25.

Psalm to our Christian faith. However, since it does certainly refer to Christ, we need not much concern ourselves with the question whether it refers primarily to king David, or not. All we have to do is to ascertain in what parts, and in what sense, it really refers to Christ. Since, also, we are seeking for proofs of *deity*, it may possibly be true that we need not perplex ourselves with speculations as to the mode, or sense, in which this Psalm declares Christ to be God's *Son*. Whether that word refers to what has been, inadvisably, termed His "Eternal generation;" and dates (so to speak) from all eternity: or whether it refers to His incarnation, and so alludes to His miraculous conception; or whether it relates to His resurrection, and so must be explained by that great event. I have called the expression "eternal generation" inadvisable; because it is not in holy scripture; nor does it accurately represent the scriptural idea, *begotten from all eternity*. However, we need not (I think) trouble ourselves just now with the above considerations if, without them, we can show that He who is called THE SON is here spoken of in language otherwise implying *deity*; for then our purpose is answered. And, mark this, if we can prove the deity of The Son from this Psalm, then the very use of that title, SON (whatever it may mean) suggests for JEHOVAH, who spake in this Psalm, that other title FATHER (whatever it may mean); and so two relationships in The Holy Trinity, viz., those of THE FATHER, and THE SON (whatever they may mean) are justified, and accounted for, from holy scripture; and so we shall see that the old testament strikes the chord of truth, in such titles, for the new.

I wish to avoid, as much as possible, encumbering these pages with matter purely critical. But, as my argument on the second Psalm is based entirely upon the twelfth verse, it may be desirable to introduce some remarks upon a disputed reading which that verse contains. "Kiss The Son" is an expression, the Hebrew of which has been variously rendered. I intend to set forth those variations, and also my reasons for assuring the reader that "Kiss The Son" is correct.

That oldest translation of all, the Septuagint, is supposed (for the authenticity of the reading, as it now stands, has been doubted) to have translated these words "kiss The Son," by<sup>1</sup> "take hold of instruction." This rendering is<sup>2</sup> copied by the

<sup>1</sup> *ῥαῖσας τοὺς παιδείας.*

<sup>2</sup> *חַזְקוּת מִדְּבָר.*

Chaldec; but the reader should be informed that the Chaldee Targum on the Psalms is of no great authority. It is also followed by the Vulgate.<sup>1</sup> Upon which erroneous translation I shall observe:—1. That the Hebrew will by no means sustain it. 2. That “take hold of instruction” and “receive instruction” are phrases well known<sup>2</sup> to Hebrew scripture. That the Hebrew words to express them are, in effect, the same; and that there is not the slightest critical authority for imagining that David would have expressed them in his day, otherwise than Solomon in his so very soon after. In fact, the reading of the Septuagint in this place (if really theirs) is altogether peculiar, and seems to have been invented for the purpose. 3. That the Jews<sup>3</sup> have themselves given up this rendering as utterly untenable; and, 4. That their synagogue<sup>4</sup> never disputed, until very late times, that the twelfth verse of the second Psalm referred to their Messiah, as The Son. They did this, soon after they had crucified Jesus.

If it be asked, How then came the Seventy Jews to translate it so? I reply; *First*, that is a question which we are not fairly called upon to answer. But, “On such points, and all that relate to the Godhead of Christ, and in doctrinal statements, the lxx<sup>5</sup> is continually at variance with both the new testament, and the Hebrew text.” *Second*, the correct answer to such a question would, probably, be found in the fact that the seventy interpreters continually departed from the literal sense of the Hebrew, lest they should be thought to encourage polytheism in their heathen readers, by translating literally certain passages which indicate plurality in The Deity. This place in the second Psalm is of such a kind. And, *Third*, that Buxtorff imagined they took the word, translated *Son*, for a similar word which means *corn*, and that it stood there metaphorically for the doctrines of the law. This being the best that so high an authority as Buxtorff could say for the rendering, any reader may judge of its value.

<sup>1</sup> Apprehendite disciplinam.

<sup>2</sup> Prov. i. 3; iv. 13; viii. 10; Jer. xvii. 23; xxxii. 33; Zeph. iii. 7; דָּקַח מִצְוָה and in Prov. xix. 20 דָּקַח מִצְוָה; and in Prov. iv. 13 דָּקַח מִצְוָה.

<sup>3</sup> See Allix's “Judgment of Jewish Church against the Unitarians,” p. 232.

<sup>4</sup> *Ibid.*, p. 323. <sup>5</sup> See, Tregelles “On the printed text of Gr. Test.,” p. 236.

But, two Greek translators, Aquila and Symmachus, very early<sup>1</sup> in the Christian era, translated "Kiss The Son," by "Worship purely." Of which two translators it may be to the purpose to observe (without in the least degree questioning either their honesty or their ability, though some have done so) that Aquila was a Jew, who became a Christian, and then apostatized; and that Symmachus was a Jew, who became an Ebionite,<sup>2</sup> viz., one of that Jewish school who laid the first foundations of Unitarianism.

That to "kiss," as used in the disputed place, means in effect to "worship," is true. Indeed, we Trinitarians are thankful to acknowledge that; and to have apostate Jews, and Ebionites, and Unitarians, acknowledging it with ourselves. And the word translated "son" they get into "purely," by taking it from another root, or derivation, than that adopted by ourselves, and then translating it adverbially "pure-ly." Upon which mistaken translation I would observe:—1. That we do not object to their taking *Bar* (the word translated "Son") from that root which means *pure*; provided they read it not as an adverb, but as a noun: and make it the object of the verb "kiss:" *thus*, "Kiss The Pure One." 2. That the word translated "kiss" is habitually<sup>3</sup> used in the Hebrew Bible with such a case after it, either with or without a preposition. There is, I believe, but one instance, where the *case* is not expressed, Ps. lxxxv. 11. 3. That the word *Bar* never<sup>4</sup> means "purely" in the Hebrew Bible. 4. That "worship purely" would not be an idiomatic expression in Hebrew, and that, consequently, there is nothing like it in the Hebrew Bible: and in such questions as these, biblical usage should decide us. 5. That "Worship Jehovah in the beauty of holiness," "Serve The Lord with a perfect heart," and other such, are Hebrew modes<sup>5</sup> of speech in describing the true worship of God; and "Kiss the calves," "Kiss one another," "Let him kiss me with the kisses of his mouth," and other such, are phrases representing the proper force of *Nashak*, to kiss; but

<sup>1</sup> Between A.D. 100 and A.D. 200. See Horne's "Introduction," vol. ii., pp. 73, 74. Edit. 1860.

<sup>2</sup> See Mosheim's "Ecclesiastical History." Cent. 2, chap. v., s. 2, 3.

<sup>3</sup> See Fürst's "Hebrew Concordance," p. 739.

<sup>4</sup> *Ibid.*, p. 215.

<sup>5</sup> Psalm xxix. 2; xcix. 9; 1 Chron. xxviii. 9; 1 Sam. xx. 41; Cant. i. 2; Hosea xiii. 2, etc.



"Worship-purely" meets neither the first, nor the second of these two cases. Nor ought we to forget that the proposed rendering read literally and fairly is, not "Worship purely," but "Kiss purely:" which, I should say, must refute itself. "Worship" is but a metaphorical sense of the word.

To my own mind, *Nashsheku-bar* in the sense of "Worship-purely," would, for such reasons, be adjudged a barbarism: and we may well be the more indisposed to accept it, when we remember by whom it was first suggested.

I said, we do not object to taking *Bar* from the root which means *pure*, provided it be taken as a *noun*: *e.g.*, "Kiss The Pure One." And, as a noun, and not as an adverb it should be taken, for the reasons I have just assigned. Accordingly,<sup>1</sup> R. Kimchi, Ilgenius, Rosenmuller, and others, have so translated the place "Kiss The Pure"—"*regemque electi purive nomine salutari volunt*"—"and they wish the king to be hailed by the name of *Elect, or Pure*." Who the king, to be hailed, is we shall see presently. Meanwhile, observe that David says, "Blessed are all they that put their trust in Him." Certainly not meaning himself, nor any of his sons.

However, let the truth be welcomed; after all jealousy, and suspicion, and hatred, and sifting of the text, that truth remains; "Kiss The Son" is the proper rendering. So the Syriac,<sup>2</sup> the best of all literal translations by Christians. So Eben-Ezra, one of the best of modern Rabbis among the Jews. So the ancient Jewish synagogue.<sup>3</sup> So Doederlein. So Lee, the greatest Hebraist of his day.<sup>4</sup> So, lastly, Gesenius. Eben-Ezra's translation is "Kiss The Son, lest He be angry, and lest you perish." Now Gesenius' tendencies were *neologian*, and he is certainly not likely to aid us with partiality. Hear him: "Nashsheku-Bar, kiss The Son, viz., of JEHOVAH, *i.e.*, The King." But who the king is we shall show. Finally, hear Lee: "Psalm ii., verse 12. *Kiss The Son*; The Christ, verse 2; The Son of God, verse 7. Neither David, nor David's mere natural son, verse 8; under whose rule the nations never came, and never could come. Nor

<sup>1</sup> See Gesenius' "Thesaurus," vol. i., p. 236.

<sup>2</sup> ܕܝܢܝܐ ܕܡܠܟܐ

<sup>3</sup> Allix's "Judgment of Jewish Church against the Unitarians," p. 323.

<sup>4</sup> See Lee's "Lexicon," p. 90b.

could verses 10, 11, ever apply to the temporal subjection of kings only."

I am sorry to trouble the reader with these observations; but, at the<sup>1</sup> present day, they may possibly be useful. And, having gone so far, I will add yet one or two remarks more. This little storm about *Bar*, taken in the sense of *son*, though proceeding (if the truth be told), from a very corrupt source, professes to be grounded upon the idea that the use of *Bar* is a Chaldaism. But *Bar* is not a Chaldee word only. It is a word common to Hebrew, as well as to Syriac and to Chaldee: though its frequent use is more Aramaic than Hebrew. Hence, not only does David use *Bar* for 'Son;' but is followed, in that respect, by Solomon,<sup>2</sup> "What, my son? and what, the son of my womb? and what, the son of my vows?" I say that *Bar* is correctly speaking a Hebrew word, from whichever root<sup>3</sup> we take it. And even if it were purely Chaldee, there would be nothing wonderful in its being used either by David, or Solomon, or any other Hebrew writer. Indeed, Fürst considers it the same word as *Bēn*; the liquid *n* being merely changed into *r*. I am persuaded that this uneasiness about Chaldee words in Hebrew books, proceeds to a great extent, from mere fancy in biblical criticism; for since Hebrew, and Chaldee, and Syriac, are strictly cognates, it is not more than to be expected that either should, at any period of either's history, borrow from either a word peculiarly its own; while it is notorious that a large number of words, *Bar* for instance, are common to each of these languages: and that we have no more right to call such words *Chaldee*, than we have to call them *Hebrew*.

Now, to close this part of our subject with two more observations, which I commend to the consideration of Hebrew scholars, and all others whom they may concern; 1. *Nashsheku-Bar* translated, as it ought to be, "Kiss The Son;" (where *Bar* must be taken as a Hebrew word) suggests, by the absence of the article, an ellipsis to express whose son is meant; that ellipsis is of the name *Jehovah*. 2. *Bar*, translated as it ought to

<sup>1</sup> See Dr. Williams in "Essays and Reviews," p. 68, and H. J. Rose in "Replies to Essays and Reviews," p. 93.

<sup>2</sup> Prov. xxxii. 2.

<sup>3</sup> בָּרָא or בָּרַךְ

be 'Son,' comes from *Bara*, to create, and hence to *beget*. A child is *Bar*, as partaking of the essence, or being, of his parents; but a child is *Bēn*, as being *built up* in the womb, or helping to build up a family, from *Banah*, to build. Hence, David, having, in the second verse of the second Psalm, alluded to The Son's Messiahship in *flesh*, "the rulers take counsel together against Jehovah, and against His Messiah," calls Him by the Hebrew word *Bēn*. "Thou art *Beni* (my son), this day have I begotten thee." But at verse *eleven*, having called him Jehovah, "Serve Jehovah with fear, and rejoice with trembling," he adds the title *Bar*, to imply his participation in the essence, or being, of Jehovah. Since every *Bar* must partake in the essence, of that which hath given him being (*Bara*). *Bēn* and *Bar*, two Hebrew words used by David, at verses *five* and *twelve* of the second Psalm, constitute the prediction of *Mashiko*, i.e., His Messiah, given us at verse *two*: by expressing, one the *humanity*; the other, the *divine essence* of that Messiah.

And now, let us proceed with the argument. It seems to me impossible to read the last verse of the second Psalm, and not be convinced that He who is called (rightly so, as we have shown,) THE SON is represented there as absolute Lord of the way to eternal life; whose wrath, if kindled, yea, but a little, leads to eternal perdition. It seems to me impossible to refuse similar force to the words, "Blessed are all they that put their trust in Him." Any one versed in David's Psalms will be moved with sympathetic memory of a hundred other places, where he reads the words, "Put their trust in Him," as referring to Jehovah. How far the deputed power as absolute Lord of life eternal implies the *deity* of Christ, we shall enquire further on. I shall only observe just now, that show me one upon whose absolute power my eternal salvation depends, and he becomes practically my God; and that, being so, it becomes mere folly to quibble about terms. However, the allusion in this last verse, "Lest His wrath be kindled, yea, but a little," and, "lest He be angry, and so ye perish from the way," is to the journey of Israel through the wilderness,<sup>1</sup> and to the presence of JEHOVAH'S

<sup>1</sup> Exod. xxiii. 20, 21. Also see above, p. 63.

ANGEL, as their leader. "Beware of Him, and obey His voice; provoke Him not; for He will not pardon your transgressions, for my name is in Him," already referred to. Moreover, we must remember that the Psalm would have, at the time of its being indited and published, a sense intended then particularly for the sons of Israel; and, though prophetic in reference to the Gentiles, must have had, especially when touching upon revealed doctrinal truth, certain religious instruction for themselves. Its doctrines, if any were contained in it, could not be contradictory to others previously delivered through other teachers, prophets or bards, (like Moses, or Miriam, or Deborah) by inspiration. Hence, when a devout Israelite, in David's days and afterwards, read the twelfth verse he would feel instantly that some one called The Son; or, (since Jehovah was the speaker,) Jehovah's Son, was made absolute Lord of eternal life, as then revealed; and also made the proper object of a believer's trust; and that not only Israel, but Gentile powers too, were warned to submit their souls to such absolute authority, and to dread the awful power of His wrath, who held it. Such terrors pious Israelites could not have referred to their King David; nor, knowing his own devotedness and inspiration as the sweet Psalmist of Israel, could they have conceived him guilty of writing such words about Himself, or any one of his merely human descendants. Hence, they never could have referred that title, THE SON, to David; nor have supposed, consistently with previous revelation which they possessed, that any other than God, or less than He, had such power over the way of life. For these and similar reasons, which will creep out as I go along, I reject the thought that this Psalm has any reference to King David. "The sole application<sup>1</sup> of the illustrious prophecy contained in this Psalm to The Messiah was the unquestionable doctrine of the primitive Jewish Church." And this I shall clearly shew, among similar things, in Chapter *Nine*.

Further, the very construction of verses eleven and twelve implied that He, who was mentioned as THE SON in verse twelve is JEHOVAH in verse eleven. For, it should be observed that Hebrew poetry, like this second Psalm, is constituted by means of parallel lines, and sentences, of certain lengths: thus,

<sup>1</sup> Dr. Hales, as quoted by D'Oyley and Mant.

Serve Jehovah, with fear;  
 And rejoice with trembling.  
 Kiss The Son, lest He be angry;  
 And ye perish from the way.  
 If His wrath be kindled, but a little;  
 Blessed are all they, who trust in Him.

And the phrase "Kiss The Son" in verse *twelve* is the parallel of, and responds to, "Serve Jehovah" in *eleven*. The mere parallelism of these words as names would not by itself have proved their identity of meaning; but when the sentiments joined to either are found to be nicely correspondent to those of the other, the case is altered; and the parallelism, and identity in force, of the names becomes conspicuous. Thus, the word "kiss" being known, as it was, to indicate servitude and subjection; "Kiss The Son," and "Serve Jehovah" were synonymous in expression of servitude; a servitude which could mean nothing less than supreme worship as of God. And the rest of the verses, corresponding as they do in spirit and intent, no Jew was ever justified, nor is now, in doubting that Jehovah, in verse *eleven*, is the correspondent to, and explanation of, THE SON, in verse *twelve*. If so, The Son is, by verse *eleven*, styled JEHOVAH. But that Jehovah is also the speaker appears from a previous verse, "Jehovah hath said unto me, Thou art My Son: this day I have begotten thee." Hence, it is plain that Jehovah asserts Sonship in relation to some other, who is Himself described as Jehovah; and made absolute Lord of the way of life. And, consequently, (whatever be the mysterious import of such terms) Jehovah The Father and Jehovah The Son, or (as Christians say) God The Father and God The Son, are scriptural distinctions. Of course, we may scorn and deride if we will; and obstinately refuse to believe whatever we cannot understand; but a rational mind, conducting a calm enquiry will keep one question, *the* question, before it, "Does holy scripture justify such distinctions?" Psalm the second does; for wherever, in any sense, there is The Son, there, in a corresponding sense (whatever that may be) must be The Father.

Now a question arises upon the words "unto *me*." Who is ME? If David was taught, as he was, at verse *eleven* to give this mysterious name JEHOVAH, and such absolute powers over the way of life in verse *twelve*, to The Son, how could he in any

way refer to himself at verse seven? "Jehovah hath said unto ME, Thou art my Son." But if David did not, and could not, refer in this place to himself, who was it declared the decree? "I will declare the decree: Jehovah hath said unto me, Thou art my Son." The ME corresponds to the I. And, since David knew he was speaking of One who at that very moment inspired him by The Holy Ghost, and taught him (probably upon the consummation of his own sovereignty over all Israel) to exclaim, "I (The Son) will declare the decree: Jehovah (my Father) hath said unto me, Thou art my Son," etc., it follows that THE SON inspired David, by The Holy Ghost, to write this Psalm; and two important Trinitarian consequences follow: *first*, The pre-existence of THE SON, as JEHOVAH, and as THE WORD, is thus suggested; and *second*, there is indicated that which Christians call the *procession* of The Holy Ghost from The Son: "proceeding from The Father, and The Son." The verse, in effect, reads thus: "I Jehovah, The Son, will declare the decree: Jehovah my Father hath said unto ME; Thou art My Son, this day have I begotten Thee." Phraseology in which the new testament delights.

An attempt has been made to get rid of that word *begotten*, by suggesting that it means *adopted*; or could be explained of David's exaltation to the throne of Israel.<sup>2</sup> But the attempt is futile. The word employed by David is used either of male, or female, in the sense of *produce*, viz., to give being to; to bring into natural existence. It is also used under one form in the sense of referring genealogically to families. But it never means the raising anyone to a social position, as, *e.g.*, to adopt a child; or to constitute a king. And, hence, king David knew very well it could not refer to him; but to THE SON, God's Son, in the Psalm specially mentioned as such. So that this second Psalm is our first authority for speaking of Christ as God's "begotten Son." That He is also the "*only*-begotten," and in what sense "begotten," we shall consider more fully elsewhere. Meanwhile, a few observations may be made upon the term God's *begotten* Son, even here.

<sup>1</sup> "Athanasian Creed," clause 23, and "Nicene Creed."

<sup>2</sup> See Gesenius' "Thesaurus," p. 595, corrected by Lee's "Lexicon," p. 257. Also search Fürst's "Hebrew Concordance," p. 488.

Of course, this revelation of THE SON had a meaning for Israel in those, their own, days, when it was first published. They were, necessarily, taught by David at that very time to worship One, who was called THE SON; and, as such, said to be *begotten*. And, if the deity of THE SON be traceable (as I have shown it is) from this Psalm in other ways, then the ancient Trinitarian interpretation of the Hebrew word 'To-day' (or, *this day*), viz., that it stands for indefinite time present, equivalently with "from all eternity," follows as a consequence. That such interpretation is correct, I have no doubt. But in a work, like the present, I prefer arguing in another way; and to reason upward from the deity of The Son in verse twelve to the eternally begotten Son in verse seven. In short, I make verse twelve the basis of the argument, and reason that The Son being called Jehovah, and being also called Begotten, is therefore eternally begotten; and therefore is, in such sense, *only-begotten*: and, as such eternally, and only-begotten Son, is GOD THE SON. We know that this title THE SON, and its necessary correlative THE FATHER, with the explanatory term *begotten*, as applied to deity, are but metaphors adopted in condescension to man. But we may be sure that the mode of speech employed in holy scripture is always the best for its intended purpose; and that, therefore, some ideas, correct and distinct, may be gathered by man from this mysterious mode of speaking. God being a Spirit, every sense of the word *begotten*, as used in reference to Him, must be spiritual; and, therefore, must refer to essence; for deity is all essence. Hence every idea attached to this word *begotten* so used of deity must refer to the essential nature of The Father and The Son: viz., that as the spirit begotten of man is human; so the spirit begotten of God is divine. That as finite intelligence is begotten by man; so infinite intelligence is begotten of God; as that which man begets must be man; so that which God begets must be God. And this is true even if the term *begotten*, as applied to God, be used in reference to incarnation, i.e. transmission through man: for when God begets, by whatever means, that which He begets must be God. To argue for inferiority from the fact of Sonship is absurd; we might equally well argue for superiority. It being notorious among men that the mere relationship of father and son decides neither the one nor the other; the

son being as often superior to his father as not. The ideas suggested by the metaphor, Father and Son, would seem to be those of equality of essence, viz., the same order of being; and those of the nearest relationship of honour and affection. But if it be attempted to infer *subordination* from the fact of sonship, such subordination implies no inferiority; for even in nature, we can conceive perfect equality of essence in a father and his son, united to subordination, willing subordination in office, on the son's part. We may not be able, and are not, to determine what mysterious mode of existence in Deity is intended by the terms The Father, and The Son; but we can rationally conceive of Him who is termed THE SON as willingly subordinate to The Father, though with perfect equality. Of this subordination we must speak elsewhere; meanwhile let us observe, that of subordination in manhood no difficulty need be made; and that subordination of the Sonship in Deity may still be willing, and official, subordination having reference to the infinite arrangement of that unseen kingdom, to which those who love His deity, and they alone, can hope to aspire. He who, for The Father, in the infinite world unseen orders all infinity must needs be infinite; and if infinite, therefore GOD! Solomon has taught us the equally inexplicable nature of The Father, and of The Son, when he says, "Who hath ascended up into heaven, or descended? who hath gathered the winds in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?"<sup>1</sup>

*Jehovah seated in glory at the right hand of Jehovah.* My object in the present chapter is to put before the reader, certain old testament scriptures which we may read, as if we were Jews, respecting their

Messiah, our Christ, without especially referring to His incarnation. Of such other writings in the Hebrew prophets, foretelling minutely His coming in the flesh, I shall collect specimens in another chapter. Our object in those we now select is to observe how certainly, even according to Jews themselves, the prophets speak of Him as JEHOVAH. One use of the second Psalm was to shew that Messiah, of whom King David was the type militant, was to be a victorious king upon His throne. But,

<sup>1</sup> Prov. xxx. 4.



as we know very well, a subsequent prophet<sup>1</sup> informed the people He should be both King and *Priest* upon His throne: and for his first idea of this great truth, Zechariah, led of the Holy Spirit, would refer to David. It was announced obscurely, but certainly, to Israel by King David in the one hundred and tenth Psalm. I proceed to point out that in such Psalm Messiah is specified as JEHOVAH: and yet that another called also JEHOVAH is mentioned as exalting Him. The Psalm begins thus, "JEHOVAH said unto my Lord (*Adoni*, my Lord, in the flesh) Sit thou on my right hand until I make thine enemies thy footstool." That all this Psalm refers to Christ, or Messiah, and that the Jews knew that, we need only refer to our blessed Lord's conversation with them to perceive: "What think ye of Messiah? whose son is he?"<sup>2</sup> It is, therefore, Messiah whom David calls *Adoni*, or Lord in the flesh. Professor Lee,<sup>3</sup> indeed, suspects that the Jews have altered this reading: and that it should be here *Adonai*, i.e. My Lord God in the flesh. Likely enough, for when men deny the deity of Jesus, it is surprising how fast they alter the scriptures. But, if the Jews have done so, one does not see what their unbelief has gained by it; as the following observations will show. And in these I shall take the text just as the Jews have decided it should stand. And we may easily see what the ancient Jews understood by the place, from observing that they translate the name Lord, in both cases, by the same word.<sup>4</sup>

David said "JEHOVAH said unto *Adoni* (*my*, i.e., David's Lord in the flesh) Sit thou on my right hand," etc. If Messiah be regarded only as a man here, in what sense was He David's *Lord*? That was our blessed Saviour's question; which no man could answer; and which silenced the Jewish disputants for ever. The title *Adoni*; my *Master*, my *Lord*; was always, when used by man to man, a title of obedience and respect. In what sense could David adopt this, consistently with Hebrew principles and idiom, of a *man*, one of his *sons* or descendants, not yet born? No rational answer can be given to this question. If Messiah were mere man, merely David's son, he never was David's Lord or Master, in the flesh. Hence since David gives him that title by

<sup>1</sup> Zech. vi. 13.

<sup>2</sup> Matt. xxii. 42.

<sup>3</sup> See his Lex., p. 7.

<sup>4</sup> "Jehovah said unto my Lord," Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου. lxx.

the Spirit of God; and, therefore, correctly; something has to be supplied which the reading of the first verse, accepting it thoroughly from the Jews, does not contain. That something is found at verse seven. "The Lord at thy right hand shall wound even kings in the day of his wrath." This verse connected, for the Jews, Psalm one hundred and ten with Psalm two: both written about their great king Messiah to come. "Be wise now therefore, O ye kings," etc. "Kiss the Son, lest he be angry," etc. Now to be placed at Jehovah's right hand is a metaphorical expression for exaltation to great honour; JEHOVAH has no right hand. It is a metaphor; but then this metaphor must be consistently interpreted all through the Psalm: and he whom JEHOVAH places at His right hand in verse one is the same at the same right hand in verse five. Now he at the right hand in verse one is *Adoni*, David's Lord in the flesh, as we have mentioned; but he at the right hand in verse five is *ADONAI*, The Lord God in the flesh. Yes! The Jews have settled it so. There it stands stereotyped. Whom David calls "My Master" at verse one: who was born ages after him, and therefore was never his earthly master; nor could be, as his *son*: that same he calls *Adonāi*, i.e., JEHOVAH, at verse five. This was the explanation required to be supplied: He is my *Adonāi*, or Jehovah; and when arrayed in flesh will be also, in such sense, my *Adoni*, or master; and yet, being a descendant from me on his mother's side, he will also be my *son*. Thus much of Psalm one hundred and ten as read by Jews: who have still the astounding fact to account for, that, contrary to Levitical law appointed them by God, this their King, and Messiah was also to be their High Priest: "Thou art a priest for ever," etc. Their Messiah is called in their own scriptures, settled by themselves, *Adonāi*, i.e., JEHOVAH. And this fact they universally admitted.<sup>1</sup>

But Christians may gather much more. Unitarians have tried to evade the argument by saying that the *Adonāi*, JEHOVAH, at verse five is to be read of the Lord God at the right hand of some king glanced at in verse three, "Thy people shall be willing," etc. In fact they mutilate the Psalm; and tear it cruelly to pieces. But this will not do. Christ is The King and

<sup>1</sup> See Chapter ix.

The Priest of The Psalm ; and the metaphor 'at thy right hand' must be consistently interpreted throughout; and whereas Christ is represented at Jehovah's right hand in verse one: JEHOVAH is, by the Unitarian gloss, placed at Christ's right hand at verse five: the places are interchanged, and the metaphor destroyed: for it is used for Christ's exaltation to honour at verse one, and must be similarly interpreted throughout. What that interpretation is, Christians know. The Psalm foretells Christ's exaltation to glory at the right hand of The Father, after His atoning sufferings; at which time, presenting Himself with the marks of sacrifice upon Him, He enters into the holiest of all,<sup>1</sup> our Great High Priest; "a priest for ever after the order of Melchisedec," re-assuming His glory with the Father, which, for the work of atonement, He had laid aside for a time. JEHOVAH in honour at the right hand of the Father before, He then re-assumes His proper glory; and appears as ADONAI, or Jehovah at the right hand of the Father again. "And now, O Father, glorify thou me with thine own self with the glory<sup>2</sup> which I had with thee before the world was." In actual glory as ADONAI, therefore, David in spirit called Him LORD: and His deity is asserted even in the Jewish writings, after all vain efforts to avoid its acknowledgment. To Christians the value of this one hundred and tenth Psalm is, that it proves the deity of Christ, as such, viz., after His incarnation, and ascension to the right hand of THE FATHER: then, it is, He becomes most strictly ADONAI, *God-as-man*: Christ in Glory. The same title having been given Him predictively all through the scriptures.

<sup>1</sup> Heb. viii. 1, etc.

<sup>2</sup> John xvii. 5.

## CHAPTER VI.

### THE SON WITH THE PROPHETS.



I SHALL have occasion to refer to Jeremiah, concerning the deity of Messiah, in another place; my next reference at present will be to Ezekiel. The reader will have noticed throughout the foregoing pages how much stress is laid upon the word Adonāi as a notorious Jewish name, and equivalent, for JEHOVAH. And to some, whose reading has not extended in that direction, it might seem as if the notation of a word were too fine an element to be relied on. Were that word but very seldom used, or used in doubtful connection, or not provided with illustrative terms, the observation would be worth attention; but, when the very contrary is the case, is deserving of none; except to confirm the conclusions already advanced. I have explained above,<sup>1</sup> that the Jews add in certain places, *e.g.*, Gen. xviii. 3, and xix. 18, the marginal note *Kodesh*, *i.e.*, *Holy*, to the word, that no reader may doubt its application. And will now add that the original, and proper, use of the word ADONAI, tracing it from such first places in the books of Moses, is JEHOVAH, as appearing in likeness of man. Until at last it became an habitual, and notorious, synonym or equivalent for JEHOVAH: and is used so often, and in such connection, that no mistake on this subject can possibly occur.

Thus in the pages of Ezekiel it is found *two hundred Christ in glory and fifteen times* in actual connection with the word *seen by Ezekiel.*

JEHOVAH itself. Ezekiel's characteristic title for the Lord God is—ADONAI-JEHOVAH: equivalent to Jehovah

<sup>1</sup> See p. 49.

made known as man. Why is it so always in Ezekiel; and only occasionally in other parts of scripture? It is a remarkable fact that just as Ezekiel assigns to the Lord God a title characteristic of his own book; so he is taught to assume to himself also a title, almost peculiar to himself, but certainly not adopted by any prophet before him. Dr. Lightfoot informs us in allusion to Ezekiel's title "Son of man," that "why Ezekiel, and no other prophet, should have been so often styled thus, has been ascribed to different reasons by different commentators," and then tells us it is (in his opinion) a mere Chaldaism equivalent to man: used also, he reminds us, by Daniel at chapter viii. 17. But I have before<sup>1</sup> alluded to this evil habit among some biblical critics of falling back too readily upon *supposed* Chaldaisms, and would now remark that Son of man is not merely a Chaldaism, but also a Hebraism.<sup>2</sup> And again, why is Ezekiel, and no other prophet, called man, according to the doctor and those who agree with him? The idea of a Chaldaism, even were it strictly correct, is not sufficient to answer this question. Why is Ezekiel, I ask, and Ezekiel alone of all the prophets, habitually called man, when addressed by God? And why does Ezekiel and Ezekiel alone, of all the prophets, habitually call God ADONAI-JEHOVAH; i.e., (according to me) JEHOVAH manifested as man? It appears to me these two names, Jehovah's and the prophet's, are correlatives appointed by God himself; answering harmoniously, on doctrinal truth, like the two divisions of a celestial choir. Thou who art *man*, yet Ezekiel, *God my strength*, art taught and sustained by JEHOVAH, yet ADONAI, Lord God manifested as man. But, accepting the suggestion, why is Ezekiel alone, of all the prophets thus called man? Because Ezekiel alone, of all the prophets, up to his time, saw God in glory as man. The marvel is not that Daniel, once upon a time in Chaldea has the same title "Son of man" applied to him after Ezekiel, for he too had visions of God-as-man; but the wonder is that it never occurred until Ezekiel's time; and that such time was when a peculiar mode of speech could best be adopted to fix a

<sup>1</sup> See above, p. 93.

<sup>2</sup> See Cruden's "Concordance," p. 301, *sub voce*. "Man:" also Num. xxiii. 19; Job xxv. 6, xxxv. 8; Ps. viii. 4, lxxx. 17; Isaiah li. 12, lvi. 2, etc.

well-known title of **JESUS CHRIST**. A distinctive title, peculiar to Him as Messiah, and God-man; although also a truly idiomatic expression. But I must not anticipate.

I have already traced the progress of the Jewish idea of God-incarnate; first to Abraham, then to Lot, then to Jacob at Peniel, then to Joshua, then to Gideon, then to Manoah: but all these were of God-as-man upon earth. Then we traced the same incarnation, obscurely hinted, though as in heaven, by the ascension up on high; by the Sonship, a Sonship as Jehovah; by the exaltation as Jehovah in manhood at the right hand of Jehovah, in heavenly places; and as **JEHOVAH** in glory seen by Isaiah "sitting upon His throne." Now this vision of Isaiah's, though by figure suggestive of the mystery, is too figurative to enable us to conclude that Jehovah, as seen by him, appeared as man. We shall never gather that from Isaiah. It is a possibility suggested; nothing more. But, coming to Ezekiel's vision, the idea intimated by Isaiah is so plainly stated, as to admit of neither doubt nor contradiction. Ezekiel was the first of the prophets who saw God-as-man in supreme heavenly glory.<sup>1</sup> Having described the Cherubim, by whose action and presence we identify the visions made to himself and to Isaiah, he proceeds, "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Jehovah. And when I saw it, I fell upon my face, and I heard a voice of one that spake," etc. Will any one pretend to say this vision of God-as man had no significance? Why now, and not before? Christians will remember, by referring to Revelation,<sup>2</sup> that this

<sup>1</sup> Ezekiel i. 26; Daniel vii. 9; x. 6.

<sup>2</sup> Rev. i. 13—17; and iv. 2—11 with v. 6—14.

Ezekiel's is, in conjunction with Daniel's, the very selected type for the appearance of Jesus in glory. Why now, and not before? Except to impress upon Israel's mind the deity of Him their Messiah; already so fully prophesied of by Isaiah, and by Jeremiah, as at a future day to come in the flesh<sup>1</sup>. Why now, and not before? Except to prepare the mind of the captive people to hold fast the faith that Messiah was their God; though Daniel would soon announce specifically by name His being cut off in the flesh, but not for Himself. Has this vision of God-as-man no connection with the title ADONAI-JEHOVAH? Let us not say so. The vision pervaded lastingly Ezekiel's prophetic perception: and every time he exclaimed ADONAI-JEHOVAH, "O, Lord God," he reverted to the sight of GOD-AS-MAN he had seen at Chebar.

But what proof have we here that he, ADONAI-JEHOVAH, whom Ezekiel thus saw in supreme glory is The Christ of Christians, whom Trinitarians called THE SECOND of The Holy Trinity? I have already<sup>2</sup> traced THE ANGEL of Jehovah, The Sent One, as The Lord God, as El-Shaddai, The Almighty God, as Jehovah, as Jah, as The Angel of the Levitical covenant, present in the pillar of fire, and of cloud; present in the cloud that filled the tabernacle; present in the cloud upon the ark and the mercy-seat, as the Lord God between the Cherubim; present at Shiloh, at Zion, and in the temple at Jerusalem. Now Ezekiel's vision of God-as-man seen first at Chebar, was renewed afterwards, near the banks of the same river. ADONAI-JEHOVAH thus, in vision, consorted with the son of man, Ezekiel; and Ezekiel expressly says<sup>3</sup> that the glory he saw afterwards was the same as "at Chebar;" and was the glory of Him who dwelt upon the mercy-seat between the Cherubim, and whose glory filled the house. "Then the glory of JEHOVAH went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of The Lord's glory." Thus the glory of ADONAI-JEHOVAH, of God-as-man, which, Ezekiel saw, was the glory of Him who filled the temple, and dwelt upon the ark above the mercy-seat,

<sup>1</sup> Isa. vii. 14; ix. 6; liii. 2, etc.; Jer. xxiii. 5, 6; xxxiii. 15, 16.

<sup>2</sup> See above p. 41—61.

<sup>3</sup> Ezekiel x. 4.

Jehovah The Sent, The Angel of the Levitical covenant already followed by us throughout the books of Moses. ADONAI-JEHOVAH is a title of Messiah, of Christ, of The Angel of the Covenant, whom Jews delight in; and who came suddenly, as Jesus, to His own temple! We are sure it is a title of, THE ANGEL, The Sent, The Second in The Holy Trinity. It is never applied to The One Almighty Father; except in such a way as to confirm our argument, and to assert identity of essence of The Son with The Father. It is used about three hundred times in the Hebrew Bible: two hundred and fifteen of these are by Ezekiel; who addresses it, as I have shown, to The Angel of The Covenant, seen as man in glory: and of the remainder, scattered in various parts of the Bible, seldom, I believe, to The Almighty Father; unless THE SON himself be the speaker. Now for The Son to apply unto The Father a title proved from scripture to be peculiarly His own, does assert, as far as a title can assert, identity of essence. That which is peculiarly The Son's is declared also to be The Father's; and the title, so given by The Son, asserts in its own way, what our Lord afterwards said to Philip,<sup>1</sup> "He that hath seen me hath seen the Father; and how sayest thou then, Shew us The Father?" However, the stress of our argument lies here; that a title unequivocally Jehovah's in glory supreme is traced up to Him, THE ANGEL, who dwells between the Cherubim; at that very time when He appeared in heavenly glory like a man.

*Daniel's  
Visions.*

I shall not detain the reader long upon the manifestations of Deity granted to Daniel, lest I should be supposed to introduce subjects of prophetic interpretation; but just long enough to note the fact, and also the diversities, of such manifestations. If we turn to Daniel's chapter seven, it is clear at the *ninth* verse that he had a vision, or manifestation, of one whom he calls THE ANCIENT OF DAYS—"I beheld till the thrones were cast down, and THE ANCIENT OF DAYS did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him,

<sup>1</sup> John xiv. 9.



and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." If Unitarians would like to interpret this of The Lord Jesus Christ, the Judge; beheld in glory, they are welcome to its plain assertion of Deity, but that they will not do. Moreover such interpretation would be incorrect; and I suppose we shall all agree that this manifestation of THE ANCIENT OF DAYS is to be interpreted of THE ALMIGHTY FATHER. But then a little lower down, viz., at verse *thirteen*, Daniel says, "I saw in the night visions, and, behold, one like THE SON OF MAN came with the clouds of heaven, and came to THE ANCIENT OF DAYS, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Who is this SON OF MAN, who came to THE ANCIENT OF DAYS? Who is He to whom this everlasting kingdom is given? this spiritual service, or *divine* worship accorded? Who is He thus seen in glory; yet other than THE ANCIENT OF DAYS? Afterwards, viz., at verses 18, 22, 25, and 27, there is one called THE MOST HIGH: his people, nations, and languages, who take the kingdom, are called saints of THE MOST HIGH; and whereas it is said, at verse 14, that all people, nations, and languages, shall serve this SON OF MAN, and that his dominion is an everlasting dominion; the same language is taken up, at verse 27, of THE MOST HIGH "whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." According, therefore, to Daniel he had vision of two, one in deity as THE ALMIGHTY FATHER, or Ancient of Days; the other of one like unto *The Son of man*: of whom it is said that the saints, kingdom, etc., of The Most High are *also* his: and equal worship and dominion accorded by the saints to either.

Manifestly, as one part of the vision is to be interpreted of THE ANCIENT OF DAYS, as *then* existing in glory: so the other part is to be interpreted of one like the SON OF MAN, as *then* existing in glory. They were visions of Beings, not as to exist at some future time; but similarly of both, as then existing when Daniel beheld them in glory. But to make this still more certain refer to Daniel's tenth chapter; there, at verse five, is another

#### THE SON WITH THE PROPHETS.

manifestation of Deity as, "a certain man;" "and in the four-and-twentieth day of the first month, as I was by the side of the great river Hiddekel; then I lifted up mine eyes, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude." Daniel alone saw the vision; he calls it a great vision; there remained no strength in him; his comeliness was turned into corruption; he retained no strength; he stood trembling, he became dumb. As for the men, his companions, they saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. One thinks at the moment of St. Paul's vision, on the road to Damascus; and of his companions who heard a voice, but saw no man.<sup>1</sup> The truth is, there is nothing equal to this recorded manifestation to Daniel in all the holy Bible. The manifestations to Isaiah, to Ezekiel, to Zechariah, and to Daniel before, did not equal it. However, none will venture to deny it was a vision of Deity: no appearance of a mere angel ever produced such effects upon a prophet. Nay, more than that; just before, viz., at chapter viii. 16, Gabriel, that mighty angel who stands in the presence of God, had been in personal attendance upon Daniel to explain another vision: when, indeed, Daniel did fall into a trance, as usual when receiving these mysterious revelations. But the two descriptions are vastly dissimilar; and, moreover, that same Gabriel was sent to attend upon Daniel in answer to his prayer at chapter ix., when Daniel upon his second visit experienced no such overwhelming emotions. The manifestation in chapter x. is clearly of no angel, but of *deity* itself. Then putting these manifestations to Daniel, in chapters seven and ten, together, it is clear he had vision of two at least, as *then* existent in Almighty power: one as THE ANCIENT OF DAYS; the other, as like THE SON OF MAN.

Now we understand why Daniel, like Ezekiel, (these two only of all the prophets) is once, viz., at chapter viii., verse 17, addressed as "Son of man." These two, of all the prophets, alone

<sup>1</sup> Acts ix. 7.

had visions of JEHOVAH in the likeness of man; and the sympathy of Deity with manhood was not only indicated to them by such manifestations; but further suggested by the title given them, Son of man, or man; it so being brought to pass that such visions should be granted at the very time when a peculiar form of speech was best calculated to convey what we shall show, in the course of our work, to be a solemn and mysterious truth affecting the deity, and incarnation, of THE SON. For to this vision of Daniel we should refer for the origin of our Saviour's title "The Son of man."

*Jehovah, as The Sent, according to Zechariah.*

Of course the title ANGEL OF JEHOVAH, implied as explained in our third chapter, that He to whom this title was given, was *Sent* by Jehovah. And we know that, in the new testament, the fact<sup>1</sup> that "The Father sent The Son" is insisted on in so peculiar a manner, as to suggest to us that THE SENT ONE may almost be considered another title of The Lord Jesus Christ; just as the healing pool of Siloam,<sup>2</sup> which being interpreted, is *Sent*, is typical of the same Saviour. In fact, where the new testament continually reminds us that The Son was Sent, it at the same time tends to assure us that The Son is The Angel of the old testament.<sup>3</sup> Have we any trace of similar phraseology in the Prophets? I shall select Zechariah to answer this question.<sup>4</sup> "For thus saith the Lord of Hosts, After the glory hath He *sent* me unto the nations which spoiled you; for he that toucheth you, toucheth the apple of His eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of Hosts hath sent me." It is manifest that the speaker, The Lord of Hosts, declares that The Lord of Hosts had sent Him.

Now it is melancholy to see Unitarians driven into a hopeless struggle to evade this passage, by interpreting the "*sent me*" to mean "Me, Zechariah." Says one of their writers, even at the present day not disowned,<sup>5</sup> "The prophet here makes an abrupt transition from the person of Jehovah to his own: *q.d.*, You shall know that I am a true prophet." But this

<sup>1</sup> 1 John iv. 14.

<sup>2</sup> John ix. 7.

<sup>3</sup> See above, p. 87.

<sup>4</sup> Zech. ii. 8—13.

<sup>5</sup> Mr. Belsham in "Calm Enquiry," p. 195.

cannot be. Let us follow Zechariah further on: "Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord. *And many nations shall be joined to the Lord on that day, and shall be my people*; and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts *hath sent me unto thee*; and the Lord shall inherit Jerusalem," etc. What this prophecy means specifically, I have explained elsewhere. Meanwhile let the reader note it is, at the very least, a prophecy of Christ's days,<sup>1</sup> and of the calling of the Gentiles, "many nations;" at which time He who says He is *sent*, should dwell in the midst of Jerusalem. And Zechariah cannot possibly be meant, unless Unitarians mean to tell us that Zechariah, the prophet, was alive, and dwelt in Jerusalem, five hundred years after he delivered this prediction. Moreover it is clear that He who speaks is The Lord, Jehovah, and that He says Jehovah of Hosts hath *sent* Him. I request the reader especially to bear in mind these places of Zechariah, where Jehovah of Hosts, speaking by the prophet, says that Jehovah of Hosts, *sent* Him; and where Jehovah of Hosts, foretelling His own coming, as Christ or Messiah, to dwell at Jerusalem, says that Jehovah of Hosts, *sent* Him; for I shall make a most important use of this place when speaking of the deity of the Holy Ghost. These words, "Hath sent me," indicate in Zechariah, and elsewhere, the deity of Christ or Messiah, and are illustrated habitually in the holy gospels in such places as, "God sent His Son," or, "These have known that thou hast sent me;" quoting all but Zechariah's words;<sup>2</sup> and their ultimate reference is to Jesus Christ or Messiah as THE ANGEL, or SENT ONE of Jehovah. From the same Zechariah we may also cite that remarkable prophecy, applied by Matthew<sup>3</sup> to Jesus, "Awake, O sword, against my shepherd, and against the man that is MY FELLOW, saith Jehovah of Hosts: smite the shepherd, and the sheep shall be scattered." Where the word translated "fellow" means *one of the same society, a con-natural*.<sup>4</sup>

<sup>1</sup> See my "Notes on the Restoration and Conversion of Israel."

<sup>2</sup> See John xvii. 25; iii. 18, 21, etc. Study John especially for the meaning of the title, SENT.

<sup>3</sup> Matt. xxxvi. 31; Zech. xiii. 7.

<sup>4</sup> Lev. xviii. 20, and xix. 15, 17, etc.

ZECHARIAH'S  
vision of Joshua  
the High Priest,  
clothed in filthy  
garments.

Surely it is with some important significance that Israel's Messiah, Jehovah The Son, is so carefully mentioned by the last two prophets as THE ANGEL, Jehovah's Angel; the very title first given to Him, as He appeared to Hagar, to Moses, and the Patriarchs. To Malachi's well-known<sup>1</sup> prophecy I have continually alluded; and shall close my evidence, from the old testament, for the deity of Christ The Son, by calling attention to another place in Zechariah's.

No sooner had The Lord caused Zechariah to deliver that prediction of The Sent One, just referred to; than He granted him a vision of Jehovah The Son in His earliest revealed character as THE ANGEL OF JEHOVAH. Zechariah informs us<sup>2</sup> that the created angel who was employed to exhibit the visions to him<sup>3</sup> "shewed me Joshua the high priest standing before THE ANGEL OF JEHOVAH, and Satan standing at his right hand to resist him." Here is a vision of Joshua, standing before the judgment seat of some Angel of Jehovah, and Satan standing there also as his accuser. Who is this "Angel of Jehovah?" The fact that Joshua so stands to be accused by Satan, and to be judged, suggests to all well-informed readers, who this angel must have been. But if we felt the slightest doubt upon the subject, the third and fourth verses should remove it. "Now Joshua was clothed with filthy garments, and stood before The Angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold I have caused thine iniquity to pass from thee, and and I will clothe thee with change of raiment." Joshua's filthy garments represented sin; and the change of raiment typified holiness. Joshua stood as the representative of his people, and THE ANGEL in His own name assures Joshua that He, THE ANGEL, has taken away the sins; and He, THE ANGEL, will himself clothe Joshua with righteousness. Thus we have The ANGEL OF JEHOVAH pardoning sins and giving righteousness to the people, which none but Jehovah Himself could do. And we recognize in Zechariah's book, as in Moses', that well-known

<sup>1</sup> Mal. iii. 1.

<sup>2</sup> Zech. iii. 1—10.

<sup>3</sup> Zech. i. 13, 19, and ii. 3.

ANGEL OF JEHOVAH, who made promises, gave blessings, accepted prayers and sacrifices, among Israel of old.

That we are correct in this conclusion will also appear from the second verse. Zechariah, having told us that Joshua, and Satan, were standing before THE ANGEL OF JEHOVAH, goes on to say, "And Jehovah said unto Satan; Jehovah rebuke thee, O Satan; even Jehovah that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?" Now that Jehovah, who speaks in this verse is The Angel before whom Joshua, and Satan, were standing, is plainly to be inferred from the sense of the passage; but, setting that aside, it is undeniable that one called by Zechariah JEHOVAH protests in the name of another called JEHOVAH, that Satan should be rebuked for seeking to destroy Joshua. We have in the verse distinct indication of two called JEHOVAH; and the only rational conclusion is, that He JEHOVAH who thus, at verse two, threatens Satan with rebuke in the name of Jehovah is the same who is called, at verse six, THE ANGEL OF JEHOVAH; and again protests with promises, in the name of Jehovah, of blessings to Joshua, if he walked in Jehovah's ways, and faithfully kept His charge. And, lastly, we observe that The Angel of Jehovah, thus removing sin and making promises of righteousness in His own name, was surrounded by the attendant heavenly host of *created* angels, who did His bidding: as the fourth and seventh verses show; for they that "stood before Him," or that "stood by," could be none other.<sup>1</sup>

*Summary of  
this chapter.*

I shall now conclude these citations of holy scripture which have been intended to trace the progressive manifestations of God The Son in the old testament; and shall not only summarise this present chapter, but also try to gather together under one instructive aspect the fair results of the last four chapters, which have reference entirely to the deity of The Son.

The second and one hundred and tenth Psalms should be paired for this reason, viz., that the second Psalm speaks of The Messiah, and The Son, interchangeably; that is, speaks of

<sup>1</sup> Socinus honestly acknowledged that to make (what he considered) sense of this vision of Zechariah's he had been obliged to alter the words. The case was too strong for him. See Allix's "Judg. Jewish Church," p. 202.

Christ under both titles specifically as The Messiah and The Son. And, in its concluding verse, declares in a manner only just short of positive assertion that such Messiah, The Son, is Jehovah. While the one hundred and tenth Psalm, admitted both by Jews and Christians to celebrate the same Messiah, gives Him that extraordinary title ADONAI, acknowledged to be equivalent with Jehovah. Hence we know from these two Psalms that The Messiah is The Son of God, is also Adonāi, or Jehovah, in the old testament. This conclusion is instantly enforced by the citation we made of the sixty-eighth Psalm. For the one hundred and tenth Psalm gives Messiah the title ADONAI, in predictive reference to His exaltation in priesthood at the right hand of God, after sacrifice. And the sixty-eighth Psalm speaks, as asserted by the apostle, of His ascension to heaven after death upon the cross; and celebrates Him by the name of JAH; which title all admit to be equivalent to Jehovah. And this celebration of Christ by that peculiar title JAH, given to Him alone, brings home to Him all those numerous scriptures of praise where the word Hallelu-Jah occurs, with all the contexts appertaining to them, and proves by such ascription of praise that He who received it is GOD. This conclusion that He who receives such praise is God is undeniable, and of course admitted by the Jews. Christians know, from apostolical reference to the JAH of Psalm sixty-eight, that such JAH is their Christ. And we can show, and have shown, the Jews from their own scriptures that such JAH, celebrated by David, (who borrows the name from Moses' song), is THE ANGEL of their covenant, their MESSIAH.

Thus having by these titles, MESSIAH, THE SON, JAH, and ADONAI, thrown together the Psalms above referred to, and shown that they all refer to one divine person, viz., God The Son; we turn from titles to manifestations of deity, and bring these also home to Christ, THE SON. And by such manifestations we show how revelation leads us gradually to the great doctrine of incarnation, and to all those mysterious truths which such incarnation implies.

That Daniel saw manifestations of at least two in deity cannot rationally be denied, for one is called distinctively The Ancient of Days; the other, as distinctively, The Son of man: and this last is graphically represented as coming to The Ancient of Days, and re-

ceiving from Him that everlasting kingdom which, we know<sup>1</sup> from Daniel elsewhere, depicts the Church of Christ. Who was THE ANCIENT OF DAYS? Who was THE SON OF MAN? Leaving the reader to supply the answer, we proceed to note that this vision granted to Daniel of The Son of man, and the corresponding title Son of man, given only once to Daniel, carry us back to the prophet Daniel's contemporary, to whom that title specifically belonged, and who of all the prophets is called such by the Lord in vision, I mean Ezekiel. And we observe that he also had granted him especial manifestation of deity; if not of two, yet of one. And that there was this peculiarity in the appearance granted to Ezekiel, it was of GOD in the likeness of man: and that to God so seen Ezekiel of all the prophets, and habitually, gives the title ADONĀI-JEHOVAH. Now we have seen from the Psalm one hundred and ten, that Adonāi is the title of Christ in glory; for Jesus Himself claimed that Psalm as His own,<sup>2</sup> and the apostle cites it of Christ's priesthood when ascended; the Jews admitting both Psalms to speak of their Messiah. What if Ezekiel's whole vision, his entire book, and all the proofs and declarations of deity it contains, ought to be referred to Messiah, or Christ, as Adonāi-Jehovah? Now Isaiah also had his manifestation of deity, and by comparing the two prophets, Isaiah and Ezekiel, we perceive convincingly that the two manifestations were of one, and the same, Being. May I ask whether the Jews admit or deny that? We know they admit it to the full. Then Isaiah and Ezekiel saw the same great Being: only that to Ezekiel, the later prophet, the manhood form was fully developed which Isaiah had seen but partially. Hence Isaiah declares that he saw JEHOVAH; but Ezekiel that he saw Adonāi-JEHOVAH. Each saw Jehovah, and the same Jehovah, but Ezekiel saw Jehovah as man. Now Christians know, for the evangelist asserts it,<sup>3</sup> that He whom Isaiah saw was God the Son; hence to Christians, He whom Ezekiel saw was God the Son; hence God the Son is Ezekiel's Adonāi-JEHOVAH: and God the Son is Daniel's THE SON OF MAN. And Psalms two, sixty-eight, and one hundred and ten, are rightly bound up with manifestations of deity made to

<sup>1</sup> Daniel ii. 34, 44.

<sup>2</sup> Luke xx. 39—44; Heb. vii. 21; and x. 12, 13.

<sup>3</sup> John. xii. 41.



Isaiah, to Ezekiel, and to Daniel ; and brought home, all of them, to Christ, the Son of God.

But those manifestations of God in glory, do they localize deity? or our Blessed Saviour's prayer, "Our Father, which art in heaven," does it teach us to localize deity? Do we dare to confine, or limit, THE ESSENCE? God forbid; we have no such vain, impossible, or impious, idea. God is infinite; and who shall reduce to space, or shorten, Infinity? But will the Unitarian endeavour to tell us what is the necessary connection of thought with space? Is there any? Will he be so good as to tell us how the Divine Mind is, or is not, to be associated with space? These manifestations of God in glory were not of The Essence, but were for the Economy. They were not representative of the essence of deity, for that could never be represented. But they were for indications of His divine economy; viz., of His divine arrangement, and government, of the Church and of the universe, in regard to man. They were for the purpose of producing defined ideas for specific objects connected with the religious worship and government appointed for men. They were, so to speak, the graphical embodiments of the figurative language which scripture teaches us everywhere to employ in reference to deity. God is in heaven; God rides upon the wind; God moves in the clouds; God's path is in the seas, etc.; all such expressions convey in various manners ideas of locality; but who ever supposed that by such terms any limitation, or compression, of The Essence was suggested. But if it be a fact, as it is, that such manifestations in locality, and such significant expressions of locality are used all through revelation; and have ever been interpreted when applied to THE FATHER Most High, without the slightest danger, or suspicion, of limiting The Essence; what sense is there in imagining that Trinitarians do so when they interpret certain such places of THE SON? They hold them, and rightly so, to be manifestations of deity through THE SON, and of the fact of such Son's deity; for religious purposes connected with man's worship of God; without for one moment intending therein to include, or thereby to localize, or confine, The Son's Essence. A mode of speech, and interpretation, admitted both by Jews and Christians to be sound when applied to God, The Father, may also be sound, and be admitted to be so, of The

Son, if he be really God. But this question, 'Is He God?' must be answered, as we have answered it, from separate considerations.

Hence the local manifestations in no way prejudice the deity of The Son: and, once that deity proved, all the attributes of deity follow as His own, and cannot be impugned by manifestations in locality. But what were the occasional manifestations of deity by incarnation made to Gideon, to Manoah, to Joshua, to Jacob, to Abraham, but local manifestations to a similar purpose, but of a different order from the embodiments in glory seen by Isaiah, by Ezekiel, by Daniel, and by Zechariah? What else were local manifestations above the mercy-seat by means of the Shechinah, by the fiery cloudy pillar, by the burning bush? What were these, I ask, but local manifestations all; in kind, similar as to locality; in order, diverse as to appearance or form? And to suppose that by the one, *e.g.* those on spots of earth, or spaces of air, we limit or confine The Essence, would be as unreasonable as to imagine we do so by the other, *e.g.* those on spots on the firmament, or spaces in the sky. These local manifestations touch not The Essence, whether they be interpreted of The Father, of The Son, or of The Holy Ghost. But, were they all of one and the same Being? and, if so, do we mean to assert that all customary manifestations of deity have been made through The Son? It is so. The Father ever sent The Son. In the relations of The Divine Economy it is declared to be so ordered. All usual, frequent, habitual, or customary, manifestations of God to His ancient people were made to them by means of THE SENT ONE. Such was His title from the first, THE SENT ONE, THE ANGEL OF JEHOVAH. And such it continued to the very times of Zechariah, and of Malachi. Let us note it carefully.

There appear to have been three modes by which Deity was accustomed to manifest Himself to man: viz., that by incarnation, that by the fiery-cloud, and that by celestial glory in manhood form. Of these, incarnation (all praise be to God) was the first; as it has also been the last; but the next will be of manhood in celestial glory. The appearance made to Hagar is not defined; but from the fact that THE ANGEL afterwards appeared to Jacob at Peniel, and to Joshua, and to Manoah, and to Gideon, as a *man*, it is probable that He addressed Hagar upon *earth*, under similar form, in the wilderness. The appearance to

Jacob is not defined; but from the fact that it was an appearance in *heaven*, and that Jacob also identifies what he saw with THE ANGEL, it is probable he had the first vision of Jehovah as man in glory; i.e., the first vision of Adonāi-Jehovah. This, by the way. But of all the manifestations traced in holy scripture, it may be certainly concluded that they were of GOD THE SON. Thus both David and Ezekiel celebrate Him as Adonāi. But David (most blessed type) celebrates that same Adonāi as THE SON, and as JAH; and that name JAH, so used by David, is intended to celebrate Him as He was with the ark of the covenant; and it was borrowed from Moses, who first gave it to THE ANGEL, who delivered His people from the Egyptians, when He dwelt in the fiery-cloudy pillar. THE SON, then, is Adonāi; ADONAI is Jah; and JAH is The Angel. But The Angel, that appeared to Moses was the same well-known Angel, who appeared sometimes incarnate, sometimes in the celestial glory, to the Patriarchs, to Hagar, and to the Judges. Hence, that same ANGEL was JAH, was ADONAI, was THE SON. And Malachi closes the list by asserting He was Israel's Messiah, our Christ. Strange that any Trinitarian should shrink from this conclusion! The apostles, and the apostolical fathers, did not. Do we believe that Christ is God, or do we not? If we do, where is the irrational, or unscriptural, character of our conclusion? If we do not, where is our religion?

We conclude, then, that from the voice of God walking in the garden of Eden, to the incarnation in the manger at Bethlehem, all customary manifestations of The Deity to man were made by the instrumentality of THE SON; and that He is The Angel, The Jah, The Adonāi, of the old testament. We conclude from His titles, from His offices, from His acts, from His worship, from His promises, contained in the old testament, that He is JEHOVAH, THE LORD GOD ALMIGHTY, and yet is THE SON. In that ancient revelation, as in the new testament also,<sup>1</sup> we know Him to be "the brightness of His Father's glory, and the express image of His person." And, thus acknowledging Him, as revealed in the old testament, to be of the essence of The Father by Sonship, declared through David, we neither<sup>2</sup> confound the persons, nor divide the substance.

<sup>1</sup> Heb. i. 3.

<sup>2</sup> Athanasian Creed, clause 4.

## CHAPTER VII.

### THE DEITY OF THE HOLY GHOST.



ITHERTO we have been engaged in tracing throughout the old testament the deity of Him, whom Christians know as The Second in The Holy Trinity. And we have shown that from the very earliest days, The Almighty God manifested Himself to Israel by Him, who, first termed The Angel, is next termed The Angel of His presence; is afterwards revealed as The Son; and, finally, through Malachi, as The Angel of the covenant. By which last title He is identified with Israel's Messiah, in which character we shall speak of Him more particularly in a succeeding chapter.

*The Holy Ghost  
as given in the  
age of the Pa-  
triarchs.*

We now proceed to enquire, what indications there are in the old testament of the existence and deity of Him, whom Christians call The Holy Ghost: and who is there continually mentioned, in some sense or other, as THE SPIRIT OF JEHOVAH, and as THE SPIRIT OF God, so early even as in the time of the Patriarchs. At the commencement of which enquiry we ought to remember that Moses' account of the antediluvian and Patriarchal ages was not intended to give us a systematic statement of the doctrines of faith, or modes of worship, then prevalent among men; but only such brief allusions to them as had instructive, and manifest, bearing upon that revelation of God, which he was appointed to introduce. Thus Abel's lamb<sup>1</sup> undoubtedly had reference to Abraham's;<sup>2</sup> and Abraham's had similar reference to The Paschal;<sup>3</sup> and The Paschal had, for later ages, reference to "Christ

<sup>1</sup> Gen. iv. 4.

<sup>2</sup> Gen. xx. 13.

<sup>3</sup> Exod. xii. 3.

our Passover."<sup>1</sup> We should also remember that Moses' books were, as a Pentateuch, contemporaneous and continuous; and that the whole five were intended to be but part, though an integral part, of that entire revelation dictated by one Omniscient Spirit, which Christians call The Old Testament. Hence, as regards doctrines of faith, if they be found glanced at, as existing in patriarchal times, it is as much as can be expected. The same doctrines being designed to be more minutely explained afterwards by Moses and the prophets who succeeded him. We should expect even less of this as to modes of worship. Now, that the Patriarchs did know, did sacrifice to, did pray to, did supremely worship, THE ANGEL we are certain; and the same great truth may be fairly inferred of The Holy Spirit, if there be any sufficient evidence of His manifestation also, and of His presence with the Patriarchs. The mode of manifestation is a matter for consideration quite distinct from the manifestation itself. And the modes may be reasonably supposed to be as numerous as, or more so than, The Beings to be manifested. Further, if these Beings be distinct, distinct modes peculiar to each may justly be anticipated. And what the incarnation, already shown, was of The Angel's presence; that same, in effect, viz., a proof that the presence was real and personal, the impulse and possession in the human mind of certain gifts, may be of The Holy Spirit's. So that, if it be found a fixed, and recorded, principle in Moses and the prophets that the possession of certain spiritual, or supernatural, powers was the constant and undoubted proof of The Holy Ghost's presence; then we may correctly infer that the possession of similar spiritual, or supernatural, powers as narrated of certain persons by Moses was a proof of the same holy presence to the Patriarchs; and that Moses intended them to be considered as such.

Now, as mere matter of fact to be particularly considered elsewhere, we do find that the possession of spiritual wisdom in matters political and ecclesiastical; and of spiritual force in making known the word of God; and of supernatural power in foretelling things to come; was invariably assigned, by Moses and the prophets, to some person or influence (term it, at pre-

<sup>1</sup> 1 Cor. v. 7.

sent, what we may) denominated THE SPIRIT OF God. Hence, wherever such spiritual, or supernatural, powers are manifested by the Patriarchs, or their contemporaries, we are justified by scripture in endeavouring to trace the operation of that same SPIRIT OF GOD. And, since we know that the Patriarchs were fully conscious of the visits and manifestations of THE ANGEL, we may surely believe that by the consciousness of divine wisdom, and prescience (if it ever moved them) they recognized the visits, and manifestations, of THE SPIRIT OF GOD. But such supernatural wisdom, and such prescience, did move them. Jacob prophesied,<sup>1</sup> Isaac prophesied,<sup>2</sup> Abraham prophesied,<sup>3</sup> and they knew it. Moreover we should remember that each of these holy men, perhaps Abraham especially, was the priest of The Lord in his family, as well as its social head; and that, being in personal communication with Deity, they taught with authority, knowing that they were themselves taught immediately of God; and were, by doing so, exhibiting the presence and power of The Spirit. Besides, let us not forget that the Patriarchal was the age of such men as Melchisedec and Job;<sup>4</sup> and that, at such time, the gems of sacred thought were being lavishly scattered along the sands of Uz, by men who knew that God was speaking among them. Especially as regards Melchisedec: it is not without significance he is declared to have been The Priest of The Most High God, who blessed Abraham (doubtless, under inspiration) and to whom Abraham gave the tenth of all.<sup>5</sup> He knew he was, at that time, the High-Priest with whom inspired truth was to be found. Probably, indeed, he was the last of his order. And he also knew that Abraham was the father of that order which should succeed him. But, still, while he lived he was conscious of being the deputed king and priest of God, and he blessed Abraham exercising the influence of The Holy Spirit. Thus much may suffice at present for noting the existence and agency of The Holy Ghost during Patriarchal times. The records of those distant ages are scant indeed; but there are

<sup>1</sup> Gen. xlviii. 19—22, and xlix. 3—27.

<sup>2</sup> Gen. xxvii. 27—29, and xxxix. 40.

<sup>3</sup> Gen. xxv. 7.

<sup>4</sup> I adopt the view of the book of Job, set forth by Professor Lee. See Lee's "Job." Introduction. Sec. 4, pp. 36—56. London, 1837.

<sup>5</sup> Gen. xiv. 19.

certain fossil truths imbedded in the pages of the books of Moses: incomplete, perhaps; but to a skilful searcher into holy scripture, sufficient for enabling him to determine to what section of divine truth each should be assigned. Indeed, the new testament stamps our induction with its authority, and carries us back farther than Patriarchal times; for<sup>1</sup> "Enoch also the seventh from Adam, prophesied of these, saying, The Lord cometh with thousands of His saints, to execute judgment upon all that are ungodly," etc. Surely, the same Holy Spirit taught Enoch, taught the prophets, taught the apostles, to predict the coming of The Lord.

*The Holy Ghost  
as in the times  
of Moses.*

I observed, a few lines above, that if it should be found an established principle in the revelation made through Moses, that certain supernatural gifts affecting either the religious, or political, condition of man in those days, were invariably attributed to the action of one who is termed The Holy Spirit, or The Spirit of God, or The Spirit; then, bearing in mind that the books of Moses constitute a continuous history written contemporaneously, we shall be perfectly justified in assigning similar gifts, exercised in patriarchal or in antediluvian times, to the operation of the same Spirit. And, moreover, that known identity of spiritual influence, though not perceptible by visible appearance but merely in effects and consequences, might be as truly a manifestation of Deity as embodiment in a human form, or by locality in a cloud. But the question would still remain to be asked, and answered, Was such manifestation by identity of spiritual influence to be interpreted of HIM, whom we know as The Father of all; or of some other distinct Being to whom such spiritual influences, and all their consequent claims, were intended to be assigned?

If such identity of spiritual influence is not to be interpreted of The Father of all; then, since we know it is not to be interpreted of THE ANGEL, we have, immediately, the indication of a third *personal* manifestation of Deity. And, upon this subject of a third personal manifestation in the One God, a very curious and important fact deserves at once to be noticed. It is this:

<sup>1</sup> Jude, verse 14.

that, while a certain expression, or phrase, 'The Spirit of Jehovah,' is so used, and is so frequently used, in the old testament, as to justify Trinitarians (in their firm opinion) to add belief in the manifestation of a Third Person in Deity to The Two already spoken of; or, in other words, to justify (as they believe) their profession of faith in a Trinity; there is nothing whatever, not a word, not a phrase, to ensnare them in the danger of going beyond that belief. "The Unity in Trinity," as it is called, of the Christian Church, and as gathered both from the old testament and from the new, exposes them to no risk of polytheism. There is undoubtedly, say the faithful, a manifestation of Three; but, as undoubtedly, of no more. The line is distinctly drawn: and, surely, there must be some significance in this curious, and important fact. Assuming Trinitarians to be wrong, it is very suggestive that inspired scripture so speaks that it has proved possible for the Christian Church, in one vast body almost entire, for eighteen hundred centuries, and in all parts of the world, to stumble upon, or to accept and adhere to, the unprecedented doctrine that JEHOVAH The One Great God has manifested Himself under three ideas of Deity, each equal and co-eternal and each equally to be worshipped; but, certainly, under no more. And, the deity of two of these being proved, it surely is a fact worth considering that (assuming Trinitarians to be in error) they have deceived themselves in believing in the deity of The Third. Accordingly it is found by experience that, in holding the faith as opposed to Unitarianism, the great questions of the controversy are those concerning the deity of Christ. That sublime and glorious doctrine is, in fact, the focal centre of Christian light. And, that being proved, those enquiries which concern the Personality and Deity of The Holy Spirit are reducible to a very small compass.

Indeed, the Unitarian opinion of the term, "The Spirit of God," and other terms in holy scripture of equal power, is that the phrase is either a mere synonym for God Himself, and therefore is to be read as equivalent to God; or else is a term merely expressive of a certain effluence, or spiritual emotion, proceeding from God. In short, the whole question is as to the distinct personality of The Spirit of God. For, by the first Unitarian sentiment, viz., that of synonym, or equivalence of meaning, the deity



of The Holy Spirit is, of course, admitted : and the second Unitarian sentiment, viz., that of effluence, or procession of The Holy Spirit from Jehovah, Trinitarians cheerfully accept. But, upon both sentiments, the question of distinct personality lies between us, and is raised ; is, indeed, the very question demanding solution. As a matter of fact it cannot be denied that the term "The Spirit of Jehovah" is continually used in passages of scripture from Moses to Malachi, where the presence and power of none less than Jehovah Himself is intended to be affirmed. But, if the term "The Spirit of Jehovah" be a mere synonym, or equivalent, for "Jehovah," wherefore the distinction ? For we shall prove that the distinction is maintained with peculiar constancy ; and that there are certain conditions, or occasions, of characteristic similarity, upon which the sacred writers are sure to say "The Spirit of Jehovah," and not "Jehovah." Wherefore the distinction ? If they be mere synonyms, why is the seeming distinction so habitually, so carefully, drawn ? and under certain, and constant, conditions, such as to lead us to infer that when "The Spirit of Jehovah" is mentioned, and not "Jehovah" alone, certain constant, and separate, functions are about to be discharged ? Further, the very laws of speech imply that, having regard to the manner in which Hebrew writers use this term "The Spirit of Jehovah," they do mean to draw a real distinction between that and the term "Jehovah." This phrase "The Spirit of Jehovah" is not used indifferently, carelessly, or vaguely ; not for ornament, nor for mere poetical effect ; but in plain narrative, on occasions most prosaic, which the historian or prophet (as the case may be) intended to record in the simplest and tritest language ; and when the single word "Jehovah" would have been used as a matter of course, had they not known, and wished their readers to understand, that the agent mentioned was The Spirit of Jehovah to be understood in some important sense as distinct from Jehovah Himself.

Surely distinction, and constancy, of office may well be supposed to imply distinction of agent. And, throughout the Jewish economy, whether under Moses, or the Judges, or the Prophets, wherever the office of teaching, leading, governing, sanctifying men, has to be discharged, it is invariably referred to "The Spirit of Jehovah." Where by the laws of speech the well

understood name JEHOVAH would have been in other cases employed, only let action upon the human mind, and consequent exhibition of human conduct, such as teaching, or prophesying, or sanctifying, be the work on hand; and all such work is invariably referred to "The Spirit of Jehovah." This is true not only of the times of Moses and of the Judges; but also of the times of the Kings and of the Prophets: true, whether the work to be done be to manufacture well in blue and purple, or to judge disputed cases in courts of law, or to vanquish foes of Israel with means hopelessly inadequate, or to presage things to come. That such influences must have indicated the presence of Jehovah all are agreed. The question to be solved is, whether on such occasions "The Spirit of Jehovah" indicates some *personality* not to be confounded with Him, who is elsewhere called by that one great name JEHOVAH? One would suppose that constancy of office indicated constancy of distinction; and that the terms "Jehovah" and "The Spirit of Jehovah" implied that distinction. It seems to me we hardly do justice to the expression "The Spirit of Jehovah." It is true that the word itself here translated *Spirit* is that which stands for *wind*, or *air*, or *breath*, in the sacred language as well as in others. But may there not be a divine mystery in the very term employed? and does not our Blessed Saviour intimate as much to Nicodemus?<sup>1</sup> The winds in operation are distinct from the causes, or agencies, which excite them. And, although to men some elusiveness, refined, intangible, subtle, like very air itself, may characterize that title "The Spirit;" yet if the illustration, (for it is, after all, a figurative expression) if the illustration be mentally carried on, then some distinction, some real distinction, becomes clearly perceptible. For, to speak of "The Spirit of Jehovah," as an influence, effluence, or emanation, is little to the purpose, except in favour of Trinitarian doctrine; because every emanation is distinctly *not* that from which it emanates. The stream is not the fountain; heat is not the substance which emits it; nor is light; nor is odour: and yet there is a sense in which, in every such case, the emanation and that from which it emanates, are one and inseparable. Moreover, is there not a figure, of great

<sup>1</sup> John iii. 8.

significance, and admitting of interpretation from experience, involved in this expression "The Spirit of Jehovah" as of "The Breath of The Almighty?" as, for illustration's sake, when God breathed into man's nostrils the breath of life, and man became a living soul?<sup>1</sup> or, again, when Christ breathed on them,<sup>2</sup> and said, "Receive ye The Holy Ghost?" As a man's breath is essential to him, and yet is *not* the man; so is not Jehovah's Spirit inseparable from His essence, and yet is not to be confounded with Him?

But let us apply ourselves more closely to the subject, and to its proofs; and let us place the object of our enquiry more vividly before us. It is not, whether the deity of The Holy Spirit is as clearly revealed in the old testament as in the new; we know it is not so. Because His more especial manifestation was foretold by Joel<sup>3</sup> to be one characteristic mark of Christ's dispensation. It is not, whether that deity of The Holy Spirit is so plainly revealed that no Jew could fail to perceive it, as a doctrine demanding to be received by faith, as much as others, equally mysterious, contained in his books of scripture. Alas! however plainly made known, some Jews, like some Christians, would have refused to acknowledge its plainness; as they did refuse to acknowledge the clearest truths relating to their Messiah. But the questions are, Whether the deity of The Holy Spirit is revealed with a perspicuity *proportionate* to other revelations of the Levitical age? and, Whether that deity was, so far as we can gather from the ancient scriptures, an article of their belief? also, Whether it was apprehended, as such, by devout believers among them? To such enquiries we may safely reply in the affirmative. Again, let us keep the extent of the enquiry carefully before us. It involves two points, *viz.*, first, what has been termed the 'personality;' and, second, what is known as the 'deity' of The Holy Spirit. And, as regards the *deity*, there can remain but little dispute, once the *personality* admitted. For, without assuming that personality, the very phrase "The Spirit of Jehovah" implies the deity; seeing that, if there be no distinctness here, then must there be identity. And, whatever may be intended by the word "Spirit" (call it emanation, or by what-

<sup>1</sup> Gen. ii. 7.<sup>2</sup> John. xx. 22.<sup>3</sup> Joel ii. 28.

ever other name you prefer), if you deny the distinct personality, you must admit the synonym. That is, you must admit that, for certain purposes, the expression "The Spirit of Jehovah" is a means of denoting the presence, power, and action, of JEHOVAH Himself. This, at the least, is intimated by David, when he says<sup>1</sup> "Cast me not away from thy presence, and take not thy Holy Spirit from me;" or, again, when he<sup>2</sup> says, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" It is manifest that the presence of The Spirit is the presence of Jehovah; and that, therefore, if we attach any personality, as it has been termed, to such Spirit; to that personality, we must also attach deity.

But the difficulty lies, with the admission of all parties, in the assertion of distinctness, and personality, for The Spirit; and, consequently, it is that we are especially concerned to prove. On this head it is important to observe that, at a very early stage in Israel's history, Moses did for the first time mention "The Spirit of Jehovah" in such-a manner as to enable us to assert with confidence that the actual presence of JEHOVAH on that occasion was intended to be affirmed; and, yet, he mentioned it so that the distinct personality, and deity, of The Holy Spirit seem to be implied. We are told<sup>3</sup> that JEHOVAH came down in a cloud, and took of The Spirit that was upon him, and gave it unto the seventy elders; "And it came to pass that when The Spirit rested upon them, they prophesied and did not cease." This was the institution of the Sanhedrim, the political council, and afterwards the religious tribunal, of the Jewish nation. And we should particularly notice that, though the functions they were, on ordinary occasions, expected to discharge were such as could be grasped by man's natural reason, supernatural gifts were given to them, as to the apostles in subsequent time, as undeniable proofs from above of the divine source of their commission. It may be admitted that there is something difficult, and mysterious, in the language here used by Moses; and his statement may, probably, prove too high for man's comprehension. But, so far as his meaning can be followed, and accepting the simple force of his words, he affirms that JEHOVAH came down from heaven to earth, and divided, or distributed,

<sup>1</sup> Psalm li. 11.<sup>2</sup> Psalm cxxxix. 7.<sup>3</sup> Numb. xi. 25.

among Moses and his seventy elders, a something as truly distinct from Himself, as it was also extraneous to Moses and his elders. And this emanation, or effluence, or spirit (by whatever term we may, at present, prefer to call it) thus divided, or distributed, by JEHOVAH among seventy-one men is<sup>1</sup> named collectively "The Spirit of Jehovah." "And Moses said unto him, Enviest thou for my sake? Would God that all Jehovah's people were prophets; and that Jehovah would put His Spirit upon them." From which verse it would seem that what JEHOVAH had come down, and divided, or distributed, as distinct from Himself was "The Spirit of Jehovah." Divided, or distributed, without separation as light from light, which is R. Jarchi's illustration. This place in the book of Numbers I take to be one sterling text, lying at the root of the whole matter, to which the Christian doctrine of the personality, and deity of The Holy Spirit, as The Sanctifier, may be traced in all its branches. The Gracious Spirit! under all His influences; which, we shall find, are numerous enough even according to Moses and the Judges. The Sanhedrim began, immediately, to prophecy, *viz.*, to speak aloud of the highest works, and truth, of Almighty God; though their especial office was but temporal and secular. This narrative not only serves as a leading intimation, in the earliest times, of the distinct personality of Jehovah's Spirit; but also to signify His fixed office among men. That office which, we know, is to instruct mankind in the things of God; and to qualify them to serve Him, whether as seers of future events, or as expounders of His word, or as ministers to define the social operations of His laws. This incident, I say, recorded by Moses, may be referred to as the type of all future spiritual influences narrated of The Holy Spirit in the pages of the word of God. You have, here, expressed the miraculous inspiration of the gift of prophecy; the bestowal at the same time of a right judgment, and of secular wisdom; and, (who can doubt it?) the precious gift besides of holiness of heart. This was the formal notification of Jehovah's presence, and operations, among them all before the assembled nation; especially of His presence as affecting any developments of prophecy. In other respects, *e.g.*, for purposes of atonement, and for the exercise of prayer,

<sup>1</sup> Numb. xi. 29.

His presence had been already notified among them otherwise, viz., by means of THE ANGEL. It was the Mosaic *Pentecost*.

But I intimated, somewhere above, that not only acts of government and judicial decisions and religious teaching among the people Israel were assigned to the office of The Holy Spirit; but also acquirements in scientific knowledge upon certain occasions. Thus of Bezaleel it is said,<sup>1</sup> "I have filled him with The Spirit of God, in wisdom, and in understanding, and in all manner of workmanship." I know that some object to understand in this place that The Holy Spirit is spoken of; but unreasonably so. They say that, because the word used here for *God* is oftentimes employed in certain combinations merely by way of eminence; e.g. of Abraham,<sup>2</sup> "Thou art a prince of God among us," i.e. a mighty prince; therefore, in this place about Bezaleel it means only that he was gifted with extraordinary powers of invention. But I would observe that the faculties so imparted are afterwards specified by the words wisdom, understanding, and workmanship; and that 'The Spirit of God' indicates the agent by whom those faculties, or powers, were produced in Bezaleel. However, we need not dwell upon words; look at the fact. Certain work requiring great artistic, and scientific, skill was needed for the tabernacle; but a nation of newly emancipated serfs could not produce the man; the most they could do was to labour at the tale of bricks. Moses knew not where to look for the workmen who were necessary. When, unexpectedly, The Lord caused him to select one man; not heard of before, nor celebrated afterwards: and told Moses that, to such obscure person, He The Lord had supernaturally imparted the required genius. All the work was to be skilfully, and acceptably, wrought under his direction; for, under him, The Lord appointed other persons to work, who were not supernaturally endowed. After thus noticing the character of the fact, it becomes mere trifling to dispute about the words. The sudden possession of scientific knowledge, and artistic skill, for the rearing of the tabernacle, was assigned to the influence of The Spirit of God. Afterwards, when "the true tabernacle,"<sup>3</sup> which The Lord pitched, and not man," had to be reared, He

<sup>1</sup> Exod. xxxv. 30.

<sup>2</sup> Gen. xxiii. 6.

<sup>3</sup> Heb. viii. 2.

who was to make and adorn that edifice was also said to be gifted with "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of The Lord," for producing which it was especially predicted,<sup>1</sup> "The Spirit of Jehovah shall rest upon him." What candid reader of God's holy word but will admit that this parallel between the two tabernacles is correctly drawn, and that in each 'The Spirit of God' intended is the same?

*The Holy Ghost  
as in the times  
of the Judges,  
and the Kings.*

The gift of prophecy, meaning thereby not so much the power of foretelling things to come, as of authoritatively enouncing the will of God, was ever, and from the first, the acknowledged proof of The Holy Spirit's presence. And as the people Israel were socially, and politically, under the immediate government of God, this power of prophecy, indicating The Spirit's presence, was manifested in their secular governors also. And their judgments were, in such sense, announcements of God's will in the government of the people. Thus the same Holy Spirit, who moved Moses and the seventy elders, afterwards wrought mightily in the Judges. "The Spirit of Jehovah" came on Othniel,<sup>2</sup> on Gideon, on Jephthah, and began to move Samson. And the mighty deeds, which they were able to perform, proceeded from supernatural energy, and courage, and physical strength, conferred on them immediately from on high. Each case was severally a fresh illustration of the divine energy promised to the rulers of Israel from the times of Moses, and the elders. And, in each of these cases, we cannot but observe that it would be in direct violation of scriptural usage were we to attempt to substitute the word JEHOVAH for THE SPIRIT OF JEHOVAH. The Author of holy scripture designed, for some reason (which Trinitarians can easily conceive) that readers should understand The Spirit of Jehovah, as distinguished from Jehovah Himself, was to be regarded as the agent, who moved the Judges in such cases. And, in each case, we also see that spiritual power, and with it of course increased intelligence, and (as against the enemies of The Lord's people) a supernatural craving to work God's will, was imparted in addition to, and as something quite

<sup>1</sup> Isa. xi. 2.

<sup>2</sup> Judg. iii. 10; vi. 34; xi. 29; xiii. 25, etc.

different from, though co-operating with, their natural understandings. The same Holy Spirit incited and strengthened Barak, who stirred up Jephthah and Samson. And the same Holy Spirit, who roused Barak to deeds of war against the enemies of God's people under Deborah's inspired commands, moved both Deborah and Barak<sup>1</sup> by a gentler inspiration to compose that spiritual song, which they published on the occasion. The book of Judges includes a period of about three<sup>2</sup> hundred years. And, from it, we find that the same Holy Spirit, first made known as the director of sound government among the Israelites to Moses and the elders, not only continued to direct such governors in state events necessary for the preservation of the people; but also to exercise His more peculiar function, the especial proof of His presence, in inspiring chosen persons with the gift of prophecy.

The case in the time of the kings will be rightly held back until we speak of The Holy Spirit as known, and manifested, to the prophets. But what it should have been is indicated by the circumstances attending Saul's election to the monarchy. Of him<sup>3</sup> it is said that, meeting a company of prophets, "The Spirit of Jehovah" came upon him, and he prophesied with them; and again, "The Spirit of Jehovah" was upon the messengers of Saul and they prophesied; and afterwards, that "The Spirit of Jehovah" departed from Saul, but came upon David. In short, to prophesy, *viz.*, to be especially moved of The Holy Spirit, was the divine seal and sanction of the kingly, as well as of the priestly, office. And that inspiration which, afterwards, so marvellously moved David,<sup>4</sup> and also Solomon,<sup>5</sup> and Hezekiah<sup>6</sup>, and also dictated the<sup>7</sup> king's duty to make for himself a copy of the law and to read it before the assembled people, was the benign influence of the same Holy Spirit; who, in earlier days, had descended mightily upon Moses and the Sanhedrim, and had stirred Deborah, and other judges, to teach, and war for, the people. It was in perfect accordance with the

<sup>1</sup> Judges v. i.

<sup>2</sup> See Scott's "Commentary." Introduction to Book of Judges.

<sup>3</sup> 1 Sam. x. 6.

<sup>4</sup> Book of Psalms.

<sup>5</sup> Book of Psalms.

<sup>6</sup> Isa. xxxviii. 9.

<sup>7</sup> Deut. xvi. 18, and 2 Kings xxiii. 2.



sacred institutions of Israel that kings should be authors of inspired books such as the Psalms, the Proverbs, or Ecclesiastes. The exercise of prophecy, and the dictation of political acts, were from the first regarded as proceeding from the influence of the same Spirit. Thus THE SPIRIT OF GOD came upon Balaam, "And he took up his parable, and said." As to whom also it is observed<sup>1</sup> that JEHOVAH met Balaam, and put a word in his mouth. Thus we are plainly informed that, (whatever else may be intimated by the expression), where THE SPIRIT of JEHOVAH is, there is JEHOVAH.

In thus tracing the presence, and operation, of The Holy Spirit, in the times of the Judges, and Moses, back to the age of patriarchs and antediluvians, it is important we should remember that the official position, and inspired character, of the sacred writers stamp their accounts in this particular, as in others, with the authority of religious *doctrine*. It is also important we should remember into how late a period of Israel's history, and for how long a space of time, we are thus enabled to follow up the doctrine. Thus, whoever were the authors of the book of Judges, they lived in the first days of the Kings. And, as public religious teachers, so taught Israel in such days that it was an article of their faith to acknowledge that peculiar power of judicial, and political, wisdom, as well as of religious teaching, and prophetic foresight, proceeded from One, whom they habitually and with unvarying consistency term "The Spirit of Jehovah." Moses does the same, when he delivers that narrative concerning himself and the seventy elders; and, also, when he says<sup>2</sup> "The Lord said unto Moses, Take thee Joshua the son of Nun; a man in whom is The Spirit, and lay thine hand upon him." And the same Moses, when he narrates that Balaam, and Melchisedec, delivered predictions sanctioned by The Lord, asserts indirectly the great truth that with Israel it ought to be, and was, an article of belief that, by the first covenant of all, viz., that made in Eden, the gifts of inspiration still lingered among The Gentiles under the protection of Him, who is called "The Spirit of Jehovah." And he also asserts that the gift of political wisdom was recognised among the Gentiles as coming

<sup>1</sup> Numbers xxiii., xxiv.

<sup>2</sup> Numbers xxvii. 18.

from the same divine source when he describes<sup>1</sup> Pharaoh King of Egypt as admitting that supernatural prescience in the interpretation of dreams proceeded from "The Spirit of God." It is clear, the sacred writers teach us to conclude that from the earliest days, even antediluvian days, down to the last days of Israel's Kings, all supernatural mental endowment was to be attributed to a present, and indwelling, power of "The Spirit of God." And that all through the sacred books, which comprise the revealed history of all those ages, the titles "The Spirit of God," and "The Spirit of Jehovah," are to be interpreted of one and the same Divine Agent.

I have already hinted at the nature of the argument for the *personality* of "The Holy Spirit," which may fairly be drawn from the sacred scriptures hitherto cited, or referred to, in the present chapter; *e.g.* the significance of the figurative name itself, "The Spirit of Jehovah;" the constant, and pertinacious, method in which the sacred writers use it, and not the other title JEHOVAH; the constant, and persistent, distinction of the offices to be discharged by such "Spirit of Jehovah;" the extraordinary language in which Moses describes the bestowal of "The Spirit" upon the seventy elders; and the manifest probability, and propriety, of the inference to be drawn from these narratives, that as JEHOVAH revealed himself to man for purposes of atonement and prayer by One, personally distinguished from Himself, viz. "The Angel of Jehovah;" so he revealed Himself to man for purposes of instruction and reformation by Another, personally distinguished from Himself and from His Angel, viz. "The Spirit of Jehovah." But, I prefer reserving all arguments for such *personality*, until I have traced The Spirit's operations through the times of the prophets. And that I now proceed to do.

*Who spake by the prophets.* In the days of Samuel the word of The Lord became more and more precious; there was no open vision<sup>2</sup>. The school of the prophets was established, and the prophetic impulse became more frequent. Thus the times were prepared for the ministrations of those, whom we call, by especial distinction, "the prophets." Hence the apostle, when alluding to these, says,<sup>3</sup> "Yea, and all the

<sup>1</sup> Gen. xli. 38.<sup>2</sup> 1 Sam. iii. 1.<sup>3</sup> Acts iii. 24.

prophets from *Samuel*, and those that follow after, as many as have spoken, have likewise foretold of these days." Of course, there were prophets before; but the school, and institution, of *prophets* peculiarly so called began with Samuel. Now it is a truth freely, and continually, declared in the new testament that The Holy Ghost, as God, spake<sup>1</sup> by the prophets. But of the new testament writers, one was especially appointed Apostle to the Jews<sup>2</sup>; and, therefore, since we are engaged upon the old testament let us hear how St. Peter, the apostle to the Jews, represents its doctrines touching the work, and person, of The Holy Ghost. It is, certainly, remarkable that to St. Peter, filling such an office for The Jews, we are indebted for three references to The Holy Ghost as affecting the work of the prophets, which have peculiar force in refutation of Unitarians. St. Peter tells<sup>3</sup> the men of Israel, from the entrance of their temple, that "those things, which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled": and, at a later period, writing "to the strangers scattered" abroad (from whom we cannot except converted Jews) he observes<sup>4</sup> "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time, The Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow:" and again<sup>5</sup> addressing "them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ," he assures them<sup>6</sup> that "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Now, in another chapter, it will be my pleasing duty to show that, in passages like these, the apostles are to be regarded as interpreting old testament scripture like good Jews for Jews. But, for the present, it is enough to observe that, collating the three passages cited above, there result from them four conclusions most important as against Unitarianism: first, The Holy Ghost, who spake by the prophets of

<sup>1</sup> Luke i. 68-70; Ephes. iii. 5; Heb. i. 1; and 2 Pet. i. 21.

<sup>2</sup> Gal. ii. 7, 8.

<sup>3</sup> Acts iii. 18.

<sup>4</sup> 1 Pet. i. 11.

<sup>5</sup> 2 Pet. i. 1.

<sup>6</sup> 2 Pet. i. 21.

Israel, was God: second, Since The Holy Ghost is admitted to be "The Spirit of God" in the old testament, and since St. Peter says he was "The Spirit of Christ"; therefore, according to the old testament interpreted by St. Peter, Christ is God: third, Since Unitarians admit that, at the very least, The Spirit of God is an emanation, or influence, from God, it follows according to them that the Spirit of Christ must be an emanation, or influence from Christ; and, therefore, that since this emanation, or influence, from Christ taught all the prophets, Christ must have been pre-existent before them all; fourth, Since the power of foretelling things to come through the prophets is asserted in<sup>1</sup> the old testament to be the clearest proof that He who did so, is JEHOVAH; it follows, that, according to the Unitarian interpretation of the term "The Spirit of Christ," Christ, because His spirit was in the prophets, is JEHOVAH in the old testament. And these four conclusions are suggested, be it remembered, from the old testament by the apostle to the Jews in the new. No wonder that St. Paul, one of the most learned Jews who ever lived, calls<sup>2</sup> Jesus "The wisdom of God and the power of God."

However, the school of the prophets commenced with Samuel. Throughout the time of Moses, of Joshua, and the Judges, down to Samuel, the last of them, there were immediate personal manifestations of Jehovah to His people. And, though the great truth had been briefly recorded by Moses<sup>3</sup> that "The Spirit of Jehovah," as distinct from JEHOVAH, was the source of prophecy, yet it had not been necessary to keep it formally before the people. But now the open visions were ceasing; Urim and Thummim were silent;<sup>4</sup> the school of the prophets was opened; supernatural impulses every now and then swayed, and excited, some of them. And it became a notorious, and publicly acknowledged, fact that power to prophecy was the gift of "The Spirit of Jehovah." So it has remained, and as such been exercised, ever since; whether to expound the scriptures, or to foretell things to come. Hence David, soon after Samuel, exclaims<sup>5</sup> "The Spirit of Jehovah spake by me, and His word was on my tongue. The God of Israel said, The Rock of Israel spake to me, He that

<sup>1</sup> Isa. xli. 21, 23; xliii. 9; and xlv. 21.

<sup>2</sup> 1 Cor. i. 24.

<sup>3</sup> Numb. xi. 29.

<sup>4</sup> Exod. xxviii. 30.

<sup>5</sup> 2 Sam. xxiii. 2.

ruleth over men must be just, ruling in the fear of God." A passage assuring us undeniably that, at least, THE SPIRIT OF JEHOVAH is a synonym for The God of Israel; and, as such, is the source of prophetic inspiration. Later still, the same truth is asserted by Zedekiah<sup>1</sup> in Ahab's time; and "The Spirit of Jehovah" avowed to be the known, and only, source of *true* prophecy. "Which way went the Spirit of Jehovah from me to speak unto thee?" And motion, personal presence, and speech, being attributes of "The Spirit of Jehovah," it seems hard to refuse Him the attribute of personality too. And, thus, "The Spirit of Jehovah" being the admitted source of all prophecy in all ages, *i.e.*, the admitted fountain of infinite wisdom and foreknowledge, no further proof of His deity can be required. For if "The Spirit of Jehovah" be a synonym for Jehovah, (and that Unitarians admit) no one can need such proof. And, if a distinction be acknowledged between JEHOVAH and THE SPIRIT OF JEHOVAH, then The Spirit, which is thus Himself the source of the knowledge of God, must Himself be God. For, as St. Paul writes<sup>2</sup> it, "What man knoweth the things of man, save the spirit of man that is in him; so no man knoweth the things of God, but THE SPIRIT OF GOD."

<sup>1</sup> 1 Kings xxii. 24.

<sup>2</sup> 1 Cor. ii. 11.

## CHAPTER VIII.

### THE PERSONALITY OF THE HOLY GHOST.



HAT do we mean by the *personality* of The Holy Ghost? We mean that it has pleased THE ONE GOD to reveal Himself as Father, Son, and Holy Ghost, in such sense as that not one of these three is another of them. So, that THE SON is not THE FATHER, but is *begotten* of Him; and so, that THE HOLY GHOST is neither THE FATHER nor THE SON, but *proceeding* from both of them. And, that as THE SON, begotten of THE FATHER is, because so begotten, of one and the same substance, essence, or being; so, THE HOLY GHOST, proceeding from both, is, because so proceeding, equally of the same substance, essence, or being. And, as we cannot explain, nor understand, how THE SON is begotten of The Father; so we cannot explain, nor understand, how THE HOLY GHOST proceeds from The Father and The Son. Holy Scripture, which plainly asserts the *fact*, has concealed the *mode* from human ken.

However, let us trace this personality farther on. We have already seen that the idea of mere *emanation* or *influence*, from Deity as suiting the expression "The *Spirit* of Jehovah," in any sense less than of a Divine person, is an unwarranted addition to Holy Scripture, and after all is reducible to this, viz. that JEHOVAH, and THE SPIRIT OF JEHOVAH, must be considered to mean one and the same Almighty Being; and that, therefore, THE SPIRIT is JEHOVAH. Yet, if those who oppose the Trinitarian doctrine, and maintain that, in the phrase "The Spirit of Jehovah," that word *Spirit* does not stand for what we term a person, but

*The personality of the Holy Spirit.*

merely for an *influence*, or *emanation*, or *power*, would only find us *one* word to suit all passages of holy scripture in which that word *Spirit* occurs in the sense we suppose, we should be much obliged to them. We would listen to them indulgently; not cavilling at the term they so selected; but content to have their idea stated precisely in their own way. There is the Hebrew word, *one* word; and the Hebrew phrase, "The Spirit of Jehovah," *one* phrase. That word, that phrase, must have one fixed and constant meaning. Our translators have followed the original closely, and have manfully chosen their word, *one* word, SPIRIT. It well conveys their idea of personality in the phrase "The Spirit of Jehovah;" and suits, in the Trinitarian sense, all passages where that phrase is used. Let those, who differ from us, select also their *one* word to convey, in the Unitarian sense, the fixed idea in this constant phrase; and then we shall know with certainty what they mean. They cannot do so. Indeed, there are passages where it is utterly impossible to sustain, perspicuously and with consistency, the anti-Trinitarian notion. Thus in Isaiah:<sup>1</sup> "The Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah; and shall make him of quick understanding in the fear of Jehovah." Of whom this is spoken, and of Him as under the power of what Spirit, Christians know well from the Gospel.<sup>2</sup> But they who deny the *personality* of The Holy Ghost will find it utterly impossible to give us their *one* word to express in each clause the sense of this one Hebrew word, translated *Spirit*, and convey at the same time the sacred writer's clear ideas with rational expressions. The Unitarian notion is that The Spirit represents no personal agent. Now, in the text, Isaiah carefully distinguishes between "Jehovah," and "The Spirit of Jehovah;" and, then resuming the word *Spirit* alone, as the proper title, speaks of 'the spirit of counsel, of might,' etc. Take the idea of *personal* agency from the word 'Spirit,' and no sense can be made of the passage.

Let me press this argument upon the reader's attention. *One* word must be selected, and adhered to, answering to our one

<sup>1</sup> Isa. xi. 2.

<sup>2</sup> Matt. iii. 16; Luke iv. 18, etc.

word *Spirit* in the whole of the passage. Unitarians prefer to think that in such places "The Spirit of Jehovah" means an *emanation* or *power*, or *effluence*, or *influence*, or *will* sent from Jehovah. Of such words let each be taken in its turn, and put in the place of *spirit* to fill up Isaiah's sentences; and each will fail in some one, or more, of the clauses; or in some one aspect, under which the prediction may be regarded. Thus it would hardly do to say "the *emanation* of Jehovah shall rest upon Him;" nor the *power* of "might;" nor the *influence* of "might;" nor the *effluence* of "fear;" nor the *will* of "knowledge." How does the reader relish these substitutions, compared with the present rendering in the English Bible? If any Unitarian, who reads this, should suppose I misrepresent the case, let him in the midst of Trinitarian friends select, and speak upon, some other *one* word which he would prefer having inserted in each of Isaiah's clauses. Only, let us all bear carefully in mind that two conditions must be satisfied; first, such one word must suit each, and every, clause in Isaiah's prediction for our one word *Spirit*; second, such one word must answer, with something like precision, to the Hebrew word *Ruach*; which always means *wind, breath, air, or spirit*. I fear our Unitarian friend would undertake a very hard task.

Further, the Unitarian rejects from the word *Spirit* the idea of a *personal* agent; and substitutes that of a *property*, or *attribute*. Thus, the *emanation, influence, power, etc.*, of wisdom, understanding, counsel, might, knowledge, and fear of Jehovah, are properties or attributes (not personal agents) producing corresponding attributes or properties in the character of Him, who is the subject of such emanation, influence, or power, etc. But, in Isaiah's prediction, the property or attribute mentioned in each clause is different; *e.g.* wisdom is not understanding, counsel is not might, knowledge is not fear; while the *emanation, influence, or power* which produces them (according to the Unitarian mode of interpretation) must be the same; for the word *Spirit* must be rendered in one fixed sense. Now properties or attributes may, possibly, impart themselves to subjects antecedently adapted to receive them: but they cannot impart other than themselves, much less their opposites. So the attribute of



power must, if it impart at all, be the impartor of *power*; and the attribute of fear, if at all, the impartor of *fear*. And, in short, since Isaiah mentions six attributes imparted, *viz.* wisdom, understanding, counsel, knowledge, might, and fear, we must conceive six corresponding attributes imparting. That is to say, the one word *Ruach* is, as it were, divided into six parts, or made to sustain six meanings, in the six places of Isaiah's prediction; whereas nothing can be clearer than that Isaiah there uses it in one fixed, and uniform, sense.

Should our Unitarian change his ground, and reply that Unitarians understand in this place of Isaiah by "The Spirit of Jehovah" such an influence, or power, sent forth from Jehovah as shall produce all these attributes: we answer, then the word *Ruach* is taken collectively; and in the phrase "The Spirit of Jehovah," must comprise *all* Jehovah's attributes; and in each succeeding clause must also be taken collectively. In which sense "The Spirit of Jehovah" would become a mere synonym, or equivalent, for "Jehovah." Then try to substitute the word "Jehovah" for "The Spirit of Jehovah." "Jehovah shall rest upon him; Jehovah of wisdom, and understanding; Jehovah of counsel and might, Jehovah of knowledge and of the fear of Jehovah; and shall make him of quick understanding in the fear of Jehovah." It is plain, this is not what Isaiah meant to say; he expresses not a synonym, but some distinction; and carefully sustains that distinction in each clause. He meant not to say "Jehovah," but "The Spirit of Jehovah;" and he does so; and it is that distinction for which we need to account. Now, once adopt a word *Spirit*, and understand that word to signify a personal agent who imparts the gifts referred to; and the place becomes clear. The "spirit of wisdom" is the spirit that gives wisdom, etc. And "The Spirit of Jehovah" instantly expresses an agent who possesses, and imparts, all the various attributes of wisdom, counsel, might, knowledge, understanding, and fear of The Lord, alluded to; and is, as "The Spirit" distinguished by Isaiah from The Lord.

Moreover, that we are correct in thus interpreting "The Spirit of Jehovah" as of a *personal* agent in such places we know:

from the old testament, by such passages as the following ;<sup>1</sup> "Thou gavest also thy good Spirit to instruct them ;" and "Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets : " from the new<sup>2</sup> testament, by such passages as that referred to below ; which is reserved for its proper place. Now attributes, or properties, of character in *persons* may impart, engender, or excite, themselves in other persons already prepared for them by nature ; but, apart from persons, they never operate. Attributes do not "instruct," attributes do not "testify." The Spirit, therefore, which according to Nehemiah did so ; and operated through Isaiah and other prophets was not an attribute, but a *person*. And, as of The Spirit which spake by the prophets,<sup>3</sup> so of The Spirit that taught Bezaleel to prepare the tabernacle ;<sup>4</sup> so too of Him who, according to the new<sup>5</sup> testament, teaches and sanctifies Christ's people. Of whose work Joel's prediction<sup>6</sup> may be taken as the supernatural expression and summary : "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh ; and your sons, and your daughters, shall prophecy, your old men shall dream dreams, your young men shall see visions ; and also upon the servants, and upon the handmaids, in those days will I pour out my Spirit." Or Zechariah's,<sup>7</sup> in reference to the sons of Israel especially, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon me whom they have pierced" etc. In all such passages the work of The Holy Spirit in teaching, guiding, and sanctifying, the individual soul is affirmed as that of An Almighty Agent ministering universally for the souls of men in the things of God. And the uniform distinction of office, or mode of manifestation, viz. by means of spiritual and mental gifts, argues for distinction of person (as Trinitarians express it) as truly as distinct modes of manifestation, by means of the fiery cloudy pillar, etc., did for that of The Angel of the Covenant.

<sup>1</sup> Nehem. ix. 20 and 30.

<sup>2</sup> 1 Cor. xii. 8—11.

<sup>3</sup> Isa. lxi. 1 ; Mich. iii. 8, and Zech. vii. 12.

<sup>4</sup> Exod. xxxi. 2.

<sup>5</sup> Gal. v. 22.

<sup>6</sup> Joel ii. 28.

<sup>7</sup> Zech. xii. 10.

*Other places of  
Holy Scripture  
indicating the  
personality of  
THE SPIRIT.*

If the remarks we have made above upon that well known prophecy of Isaiah be sound, as I submit they are, for the purpose of showing that the title "Spirit," or "Spirit of Jehovah," must be understood of a *personal* agent; and not of any mere emanation, or attribute, of Jehovah; then it is important the reader should be reminded to what numerous places in the old testament that argument applies. For if such predictions as Isaiah's and Joel's be understood to contain comprehensively a description of The Holy Spirit's entire work in teaching and sanctifying; those various texts of scripture which describe parts of that work may be referred to them as the heads of the class. And, if a *personal* agent be intended by Isaiah under the expression, "The Spirit of Jehovah," in his description of The Spirit's work, and a *personal* agent in Joel's similar description—then a *personal* agent, and not a mere emanation or attribute, must be understood as spoken of in the following verses,<sup>1</sup> which point at various parts of the same work: "Restore unto me the joy of Thysalvation, and uphold me with Thy free Spirit;" "Teach me to do Thy will; for Thou art my God: Thy Spirit is good; lead me into the land of uprightness:" "Woe to the rebellious children . . . that cover with a covering, but not of My Spirit, that they may add sin to sin:" "not by might, nor by power; but by My Spirit, saith The Lord of Hosts:" or the following scriptures, which speak of God's pouring out, or sending, or putting, His Holy Spirit into the hearts of His people; "Turn you at My reproof: behold, I will pour out My Spirit unto you, I will make known my words unto you;" "Until The Spirit be poured upon us from on high, . . . . Then judgment shall dwell in the wilderness," etc. "Behold My servant, whom I uphold; mine elect, in whom My soul delighteth; I have put My Spirit upon him: he shall bring forth judgment to the Gentiles:" "I will pour My Spirit upon thy seed, and My blessing upon thine offspring:" "As for Me, this is My covenant with them, saith The

<sup>1</sup> Ps. li. 12. cxliii. 10; Isa. xxx. 1; Zech. iv. 6; Prov. i. 23; Isa. xxii. 15; xlii. 1; xlv. 3; lix. 21; lxiii. 11; Ezek. xxxix. 29; and Zech. vii. 12.

Lord; My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart," etc.; "Where is he that brought them up out of the sea with the shepherd of His flock? Where is He that put His Holy Spirit within him?" "Neither will I hide My face any more from them: for I have poured out My Spirit upon the house of Israel, saith The Lord God;" and, lastly, "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which The Lord of Hosts hath sent in His Spirit by the former prophets: therefore came a great wrath from The Lord of Hosts."

Let me repeat it: all these places of the old testament describe parts of the office, and works, of The Holy Spirit; either in the human nature of our Blessed Saviour, or in His prophets, and His people. If, then, Isaiah's and Joel's predictions, which are comprehensive summaries of that work, must be understood, as we have shown they must, of The Holy Spirit as a *personal* agent; all these passages now quoted must be understood of Him similarly. In other words, they one and all in their various ways indicate His *personality*.

Moreover, I hinted above,<sup>1</sup> and now remark more pointedly, that we can form no conception of attributes apart from *persons*. When man speaks of wisdom, understanding, hope, courage, fear, love, judgment, etc., he mentally conceives of *persons* possessing in their natures such qualities, or attributes. He knows nothing of them apart from *persons*. We cannot understand how attributes can be poured out, or sent, or grieved, or rebelled against; or how they can lead, or strive, or teach, etc., apart from *persons* possessing them. Hence when THE SPIRIT OF JEHOVAH, The Holy Spirit, is said to do, or suffer, these things, man can but conceive of Him rationally as a *person*, possessing the attributes so exercised or affected. Further, that in places already referred to, or to be quoted, "The Spirit of Jehovah" is not to be confounded with, or taken to be the same as "Jehovah," is very clear; for, as observed<sup>2</sup> respecting THE ANGEL, the sender must not be confounded with the sent; nor He, who

<sup>1</sup> See above, p 141.

<sup>2</sup> See above, p 49, 53, 67.

pours out, taken to be the same as that which is poured out. It would be in utter violation of scriptural language to say that Jehovah sends Himself. And yet only persons, not attributes, can be sent, can strive, can grieve, can teach, etc. And it follows, therefore, that, in passages already quoted, The Spirit whom Jehovah sent, or poured out, etc., was a person, receiving a commission from Jehovah : and, in passages now to be quoted, that The Spirit, undergoing the affections alluded to in them, is also a person, and not an attribute, as none but a real *person* could experience them. Thus :<sup>1</sup> "And Jehovah said, My Spirit shall not always strive with man, for that he also is flesh;" "By His Spirit He hath garnished the heavens;" "Thou sendest forth Thy Spirit, they are created; and Thou renewest the face of the earth;" "When the enemy shall enter in like a flood, The Spirit of The Lord shall lift up a standard against him;" "But they rebelled, and vexed His Holy Spirit;" "O thou that art named the House of Israel, is The Spirit of The Lord straitened?" And, lastly, "But truly I am full of power by The Spirit of The Lord, and of judgment, and of might, to declare unto Jacob his transgression, and unto Israel his sin." Only a *person* can strive, only a *person* can be vexed, only a *person* can be sent, only a *person* can create, or garnish : and the *person* sent to do so must be distinct from Him, who sends him. And, as to that last extract from Micah, the reader will not fail to observe how closely it corresponds with Isaiah's prediction about our Blessed Saviour ; and when we read of such attributes of power, and wisdom, and goodness produced in the persons of men, we can only conceive of them as produced by the agency of a *person*, who possesses them.

Finally, my readers will remember on this part of our subject : first, That the Hebrew word *Ruach* is used in all these passages for The Spirit ; and must be uniformly interpreted ; because it is not and cannot be disputed, that the agency referred to is the same, whatever that may be. How numerous ! How immeasurable ! How infinite ! How holy ! How glorious !

<sup>1</sup> Gen. vi. 3 ; Job xxvi. 13 ; Ps. civ. 30 ; Isa. lix. 19 ; lxiii. 10 ; Micah ii. 7 ; and iii. 8.

are the spiritual qualities comprised in this multitude of passages! And what single word, expressive of a mere emanation, or influence, or attribute, can comprehend them all? but, once understand The Spirit, who imparts and exercises them, to be an Almighty Person, and the difficulty is solved: second, my readers will remember, that He who is sent, and commissioned, for a work must, of necessity, be sent and commissioned by another; and, third, they will remember, that Unitarians call themselves Christians, and profess to receive the new testament; and that it becomes Christians to accept such places in the old testament, in the sense put upon them in the new. What that is we know; and shall set out very clearly, when the proper time is come.

All such scriptures affirm the *personality* of The Holy Spirit, by assigning to Him the actions, emotions, and customs, of personality. And, while it is manifest, and admitted by Unitarians, that He who exercises all such spiritual attributes, must be Jehovah, we must also add that "The Spirit of Jehovah" which exercises them is JEHOVAH; and, yet that being sent, deputed, commissioned, He is in some sense distinct from Jehovah who sends and deposes Him; and whose Spirit He is said to be. Also, if in such purely prosaic passages as most of those we have quoted, "The Spirit of Jehovah" meant the same as JEHOVAH, we should have a weak redundancy of speech for which we should find it difficult to account. The truth is that, in such passages, the distinction of THE SPIRIT OF JEHOVAH is maintained not only by bearing in mind the inherent force of the title, but also by carefully remembering the distinct assignment to Him of the special office of operating spiritually among the people. Let us take, in conclusion, from Isaiah an entire passage<sup>1</sup> of the greatest importance to our subject: "But they rebelled, and vexed His Holy Spirit: therefore He was turned to be their enemy, and He fought against them. Then He remembered the days of old, Moses, and his people, saying, Where is He that put His Holy Spirit within him (Moses)? That led them by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name? That led them through the

<sup>1</sup> Isa. lxi. 10.

deep, as a horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, THE SPIRIT OF JEHOVAH caused him (Israel) to rest: so didst Thou lead Thy people, to make Thyself a glorious name." Now, in the preceding chapters, it was abundantly proved that He, who led Israel, was "The Angel of Jehovah's presence," The Angel of the Levitical Covenant, The Sent One, JEHOVAH whom Christians call God The Son; therefore, JEHOVAH THE SON put His Holy Spirit within Moses; and the *procession* (as it is termed) of The Holy Ghost from that Son is proved; and, consequently, the *deity* also of that Son. No one has ever denied that The Holy Ghost (be He person, emanation, influence, or power) proceeds from Jehovah The Father.

*Doctrine of The Holy Trinity is in the Hebrew Scriptures.*

There is a curious, but (if authentic) unspeakably important, passage in St. John's first epistle,<sup>1</sup> the authenticity of which has been vigorously disputed even by Trinitarians. Though it deserves to be noted as a circumstance peculiarly suspicious that every passage in the word of God, which more distinctly than others asserts either the deity of The Son, or the deity of The Holy Ghost, or the reality of The Holy Trinity, is first tainted with suspicion, and as soon as possible cruelly assailed with virulence and reproach. We ought to be, in these days, especially on our guard against supposed new discoveries affecting the text of holy scripture. Do not these perpetual assaults on the integrity of the holy Bible indicate a predetermined resolution in the hearts of those who make them to destroy it, if they can? However, this place in St. John's first epistle has been objected to, and rejected, even by Trinitarians; "For there are three that bear record in heaven, The Father, The Word, and The Holy Ghost; and these three are one." So far as I have<sup>2</sup> been able to study the question my conviction is that the weight of authority remains in favour of its acceptance, in the sense of its being still printed in the text of our bibles; for that the arguments urged

<sup>1</sup> 1 John v. 7.

<sup>2</sup> The summary of the whole argument, with a list of writers on either side, etc., can be seen in "Horne's Introduction," vol. iv., pp. 355-388. Edition eleven. Longman's, 1860. See also Chapter "On Pentecost," *below*.

against it, though very weighty, are not conclusive enough to justify its absolute omission, and rejection. In looking at the opinions of critics, we should have regard to other considerations as well as to their learning. But, irrespectively of that, its ostentatiousness of doctrine might have made one doubtful of its genuineness, had there not been similar passages<sup>1</sup> in the new testament; and one very nearly its equivalent in the old.<sup>2</sup> "And now The Lord God, and His Spirit, hath sent Me." It was for this very purpose I directed especial attention<sup>3</sup> to the manner in which that turn of expression SENT ME is used by Zechariah in reference to THE ANGEL, or Sent One, of the Jewish covenant. A fact to which I shall refer again, when speaking of THE SENT ONE, as Messiah. In the meanwhile, observe there is no disputing of the *text* here. Or, to use the technical expression, strictly correct, no *various reading* is suggested.<sup>4</sup> There lies the verse, embalmed by Jewish national pride, and jealousy; and, whichever way we read it, the doctrine of The Holy Trinity, and (what we term) the *personality* of The Father, of The Son, and of The Holy Ghost, result from it. Indeed, the Jews have settled for us how to read it; viz., thus, "And now The Lord God hath sent me; and His Spirit." There must be, in English, a semicolon after the word *me* to give the real force of the passage as follows: "And now The Lord God hath sent me, and hath sent His Spirit." But let us take the passage entire; "I have not spoken in secret from the beginning; from the time that it was, there am I: and now The Lord Jehovah, and His Spirit hath sent me." We know well, as I have already explained, from the phrase "Sent Me," who the speaker is. But whoever he was, he is called in the second verse of the chapter JEHOVAH OF HOSTS, and 'God of Israel.' And, in the twelfth verse, He says, "I am He; I am the first; I also am the last. Mine hand hath also laid the foundation of the earth; My right hand hath spanned the heavens. When I call unto them they stand up together." And He, who thus speaks, says, "And now The Lord Jehovah, and His Spirit, hath sent Me;" or rather, "The Lord Jehovah hath sent Me, and His Spirit." Origen, as

<sup>1</sup> Matt. xxviii. 19; 2 Cor. xiii. 14.

<sup>2</sup> Isa. xlviii. 16.

<sup>3</sup> See *above*, p. 110.

<sup>4</sup> See Kennicott's "Hebrew Bible," *in loco*.





Isaiah call himself JEHOVAH OF HOSTS? Did Isaiah say of himself, "I am the first, I also am the last?" Did Isaiah mean himself, when he declared, "I have not spoken in secret from the beginning: from the time that it was, there am I?" As to any such abrupt transition to himself, even if such language did not utterly disprove it, I have<sup>1</sup> already shown that "hath sent Me" is in some places of the prophets an indication of the presence of Messiah, as the speaker.

*Ezekiel translated by the hand of THE SPIRIT.*

Unitarians are hard to be convinced. Still, I hope, that when St. Luke says,<sup>2</sup> "The Spirit of The Lord caught away Philip," and that he was found at Azotus, say *twenty miles* distant from the place where he baptized the Eunuch—I hope they will admit that Philip must have experienced the effect of some power producing actual, and real, change in the locality which he had previously occupied. The power, that is, of some personal agent. Now, what is stated once in the new testament, viz., about Philip, is recorded as well known to be habitual to the prophets in the old. Those holy men not only felt in imagination translations in *vision*; but also experienced, when waking, literal translations in body. Thus, Obadiah says<sup>3</sup> to Elijah, "The Spirit of The Lord shall carry thee whither I know not," etc. Thus, the sons of the prophets say to Elisha concerning his departed master,<sup>4</sup> "Peradventure the Spirit of The Lord hath taken him up, and cast him," etc. Two valuable little scriptures relating to The Spirit of The Lord from which we gather two important truths; first, That the prophets did really undergo literal bodily translations, of a miraculous nature, from place to place; second, That it was taught, as religious doctrine, in the school of the prophets, and known to be so by laymen like Obadiah, that the agent who effected such translations was not He, who was known as JEHOVAH, but He, The Spirit, who was known as "The Spirit of Jehovah." In such cases there is undoubtedly described the work of a *personal* agent, who is called "The Spirit of The Lord." Is it a mere synonym for Jehovah, The Lord; or does the title indicate an almighty

<sup>1</sup> See *above*, p. 111.

<sup>2</sup> Acts viii. 39.

<sup>3</sup> 1 Kings xviii. 12.

<sup>4</sup> 2 Kings ii. 16.

Being in some sense to be distinguished from Jehovah? Surely we have already answered this question in a convincing, and satisfactory, manner; but let us hear what Ezekiel says.

In a passage like the following,<sup>1</sup> "Afterward The Spirit took me up, and brought me in vision into Chaldea," Unitarians might possibly assert that Ezekiel's translation was not literal, but only in vision. Hardly so, however, in the next;<sup>2</sup> "Then The Spirit took me up, and I heard behind me a voice of a great rushing" (understand *wind*—"a mighty rushing<sup>3</sup> wind") "*saying*, Blessed be the glory of The Lord from his place. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So The Spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of The Lord was strong upon me." There is no reason to limit such descriptions to translations imagined in vision; when literal translations of the body were known, and admitted, to be experienced by the prophets of the old testament; and when such an one is recorded of Philip in the new.

Who, then, was the personal agent, who effected these translations? We perceive he is habitually called "The Spirit of Jehovah;" and, sometimes, "The Spirit" alone. In which cases, as in the place of Isaiah so carefully referred to,<sup>4</sup> we are forced to understand the title "The Spirit" as of "The Spirit of Jehovah" in the sense of a personal agent. But the question remains, Is such personal agent Jehovah Himself, or one called "The Spirit of Jehovah" distinctively from Him? Now, he is mentioned by Ezekiel under several titles, viz., "The Spirit,"<sup>5</sup> "The Spirit of God,"<sup>6</sup> "The Spirit of Jehovah,"<sup>7</sup> "The hand of Jehovah,"<sup>8</sup> and "The hand of Adonai-Jehovah."<sup>9</sup> He is said to "enter into" Ezekiel, to "take up" Ezekiel, and to "speak unto" Ezekiel. Moreover his presence,<sup>10</sup> and influence, with Ezekiel are carefully distinguished from the "glory

<sup>1</sup> Ezek. xi. 21.<sup>2</sup> Ezek. iii. 12.<sup>3</sup> Acts ii. 2.<sup>4</sup> See above, p. 137—140.

Ezek. ii. 2; iii. 12, 14, 24; and xi. 1.

<sup>5</sup> Ezek. xi. 24.<sup>7</sup> Ezek. xi. 5.<sup>8</sup> Ezek. i. 3; iii. 14; and iii. 22.<sup>9</sup> Ezek. viii. 1, 3.<sup>10</sup> Ezek. iii. 22.

of Jehovah" in the plain, as previously seen by the prophet at the river Chebar. So that, while personal agency is signified beyond dispute, that agency is in its power, and influence, kept as such distinct from the glory of Jehovah seen by the side of Chebar. Says Lowth,<sup>1</sup> "The Spirit, or power of God which the prophet felt within him (called likewise "the hand of The Lord," ver. 14, 22 of this chapter, and viii. 1,) being distinguished from the divine glory or Shechinah, which the prophet saw, as it is very plainly, chap. iii. 2." Hence, we have in Ezekiel plain indication of the presence of two, viz., of ADONAI-JEHOVAH, from whom the whole revelation, power, agency, and presence, of the vision proceed; and "The Spirit of Adonai Jehovah," by whose personal agency the whole is conducted; who spake by Ezekiel, lifted up Ezekiel, carried Ezekiel, translated Ezekiel: or (if any one question the *literal* meaning of the words "lifted up," and "carried,") who is spoken of as if he had done so. And yet the *unity* of Deity is carefully preserved. Thus,<sup>2</sup> Adonai-Jehovah says "Stand upon thy feet;" and The Spirit entered into Ezekiel when he spake, and "set him upon his feet." Thus,<sup>3</sup> The Spirit says, "Arise go forth into the plain, and I will there talk with thee;" and, when Ezekiel arrives there, he beholds The Glory of Jehovah, as he had seen it before, by Chebar, viz., the glory of Adonai-Jehovah. And it is added,<sup>4</sup> The Spirit entered into him; and spake with him and said, "When I speak unto thee I will open thy mouth, and thou shalt say unto them, "Thus saith Adonai-Jehovah," etc, So distinct is the agency, yet so inseparable the Agents.

Here let it be recalled to memory, we<sup>5</sup> have before shown that Adonai-Jehovah, so seen by Ezekiel on the banks of Chebar, was GOD THE SON in glory. Hence, The Spirit which is termed "The Spirit of Jehovah," and "The Spirit of Adonai-Jehovah," and "The Spirit of God," is in the same sense The Spirit both of The Father and of The Son; i.e., is of the essence of Deity, and proceeds in mighty agency from both.<sup>6</sup>

Moreover, the unity being so carefully preserved, I cannot

<sup>1</sup> Lowth's "Commentary," *in loco*.

<sup>2</sup> Ezek. ii. 1.

<sup>3</sup> Ezek. iii. 22.

<sup>4</sup> Ezek. iii. 27.

<sup>5</sup> See above, p. 106.

<sup>6</sup> Nicene Creed.

help thinking that the manifestation of deity, described by Ezekiel at chap. viii. ver. 2, is of The Spirit himself, and not of Adonāi-Jehovah; though, so far as the description goes, it corresponds with part of the previously recorded vision.<sup>1</sup> "Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of a hand, and took me by a lock of mine head; and The Spirit lifted me up between the earth and the heaven," etc. We must conclude either that "the hand" only, which was put forth, symbolized THE SPIRIT; or, else, that the whole glorious apparition symbolized Him. Now we have scriptural authority for expecting, and believing in, manifestations of distinct *persons* in the deity by entire symbols as *e.g.*, in Daniel's book,<sup>2</sup> there are manifestations of The Ancient of Days and of The Son of Man. But we have no scriptural authority for expecting, or believing in, manifestations of more than one person in Deity at one time, by a divided symbol; and the symbol would be divided if we supposed 'the hand' to indicate The Spirit, and the rest of the apparition to symbolize Adonāi-Jehovah. I conclude, therefore, that He who put forth 'the hand' was The Spirit who 'took up' Ezekiel.<sup>3</sup> And, if so, he had manifestations in distinct persons of two, *viz.*, of Adonāi-Jehovah, God The Son, by the river Chebar, and of "The Spirit," God The Holy Ghost, 'in mine house;' which Spirit carried him to Jerusalem, where he again saw 'the glory of God,' as he had seen it by Chebar, and in the plain. This manifestation to Ezekiel induces me to observe upon a place before alluded to, in<sup>4</sup> the book of Daniel, that it deserves to be considered whether the vision then granted to that prophet was not of that same Holy Spirit, who moved Ezekiel? and, whether the ineffable dignity of His divine character be not indicated by the unparalleled emotion, in exact accordance with the spirit of the gospel,<sup>5</sup> which accords Him even greatest honour? and whether, if so, we have not in the old testament distinct symbolical manifestations of The Holy Trinity,

<sup>1</sup> Ezek. i. 27.<sup>2</sup> Dan. vii. 9, 13.<sup>3</sup> See also, Jones' "Catholic Doctrine of A Trinity," p. 91, 1828.<sup>4</sup> Dan. x. 5—10.<sup>5</sup> Matt. xii. 31; Mark iii. 29; Luke xii. 10.

*viz.*, of GOD THE FATHER as<sup>1</sup> 'The Ancient of Days,' of GOD THE SON as<sup>2</sup> 'The Son of man' and as 'Adonāi-Jehovah,' and of GOD THE HOLY GHOST as<sup>3</sup> 'a certain man clothed in linen,' and as a man in 'the appearance of fire.' I advance this with caution, and invite the reader's serious reflection; but such is my own conviction as to the fact in holy scripture. And, on this account, I said when<sup>4</sup> speaking of Daniel, that he had manifestations at least of two.

As to any correspondence, or approach to identity, in the *appearances*, we shall see that correspondence, with *diversity*, carefully supported in all manifestations; whether they be of 'The Ancient of Days,' or of 'The Son of man,' or (as I suppose) of The Holy Spirit. For instances, refer to Isaiah vi. 1—4; Ezek. i. 4—28, and viii. 2, and x. 4—22, and xliii. 2—6; also Dan. vii. 9—27; and x. 4—9; also, in the new testament, Rev. i. 10—17, and iv. 2—11, *with* v. 6—14, and x. 1, and xiv. 14, and xix. 11—16, and xx. 11. Let all these manifestations of *deity* be thrown together, and we shall be able to notice a correspondence, yet with observable diversity, carefully sustained in each of them with all the rest. And such correspondence indicated *Unity*. Yet, that there are manifestations of two, *viz.*, of The Ancient of Days and of The Son of man, *i.e.*, GOD THE FATHER and of GOD THE SON, we are certain; and any correspondence in appearance does not destroy the fact. So of the two appearances, one to Daniel and the other to Ezekiel, which I interpret of The Holy Ghost, correspondence in appearance with other manifestations, whether of The Father or of The Son, is no argument against the idea that they were manifestations of another, neither The Father nor The Son; which idea I have formed from independent considerations.

*Further arguments for the personality of The Holy Ghost.*

A just argument for the *personality* of The Holy Spirit may also be drawn from the admitted personality of other spirits; and, though curious it is true, from the personality, admitted in Hebrew scripture, of evil spirits. From the earliest days of the

<sup>1</sup> Dan. vii. 9.                      <sup>2</sup> Dan. vii. 13; and Ezek. i. 26—28.

<sup>3</sup> Dan. x. 5—10, and Ezek. viii. 2.

<sup>4</sup> See above, p. 109.

Mosaic dispensation<sup>1</sup> dealings with familiar spirits were absolutely forbidden in terms which prove they were to be considered as dealings, not with certain impulses, or influences, or emanations, or inspirations, or attributes, or mere properties of any such kind, but as dealings with separate intellectual agents, which had real personal existence. We need hardly enlarge upon this; since all through the Bible, but especially in the pages of the new testament, the personal existence, and agencies, of separate evil spirits are represented as clearly defined, and admitted facts, among the Jews. However, for illustration's sake,<sup>2</sup> from the old testament; "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them. I am The Lord your God." And take the following example,<sup>3</sup> "And The Lord said, Who will persuade Ahab, that he may go up and fall at Ramoth-Gilead. And one said on this manner, and another said on that manner. And there came forth a spirit and stood before The Lord, and said, I will persuade him. And The Lord said unto him, Wherewith? And he said I will go forth, and I will be a lying spirit in the the mouth of all his prophets." This evil spirit, and all other such, are undeniably impersonated: they are all individual, personal, agents. And, if we take such a passage as the following,<sup>4</sup> "The Spirit of The Lord departed from Saul, and an evil spirit from the Lord troubled him." Just as the evil spirit stated here to have been permitted by The Lord to trouble Saul was, like all other such spirits, a *personal* agent; so "The Spirit of The Lord" which He sends to comfort, and sanctify, His people must also be considered an individual, and *personal*, agent. The difference lies in the fact that, in the one case, many finite spirits of evil are indicated; in the other, One Great and Holy and Infinite Spirit is declared to be the sanctifier, and deliverer, of man from all.

The argument may be effectively carried on from the consideration of other spirits whether human or angelic; whether in the flesh, or disembodied. For be it observed, the Hebrew word *Ruach*, translated *Spirit* in the holy Bible; never means, when so translated, a mere part, or attribute, of mind or intelli-

<sup>1</sup> Levit. xix. 31, and xx. 6, 27; 1 Sam. xxviii. 9; Isa. viii. 19, etc.

<sup>2</sup> Lev. xix. 31.

<sup>3</sup> 1 Kings xxii. 20.

<sup>4</sup> 1 Sam. xvi. 14.

gence: but does mean the entire mind, or intelligence, associated with the person referred to in the narrative. Thus who shall doubt the *personality* of the spirit alluded to by Job, in that inspired account of an apparition,<sup>1</sup> "Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be more just than God? shall a man be more pure than his Maker?" or in such passages as follow: "There is a spirit in man,"<sup>2</sup> "The spirit shall return to God who gave it,"<sup>3</sup> "The spirit should fail before me, and the souls which I have made,"<sup>4</sup> "Yea, with my spirit within me, will I seek thee early,"<sup>5</sup> "O God, the God of the spirits of all flesh,"<sup>6</sup> "Who maketh his angels, spirit,"<sup>7</sup> "The Lord weigheth the spirits,"<sup>8</sup> "I will cause the unclean spirit to pass out of the land,"<sup>9</sup> who does not clearly discern the personality of the *spirit* mentioned in each of these cases?

The scriptural idea of *spirit*, when it relates in the old testament to mind, or intelligence, is not of a mere part, or attribute, or quality, but of an entire mind, or *person*: whether that scripture be speaking of men, angels, or devils. Hence, too, "The Spirit of Jehovah" is an expression which implies not mere properties, attributes, or parts; but an entire mind, intelligence, or *person*. And being such "Spirit of Jehovah" must needs be Jehovah; and yet being, as scripture affirms, so constantly *sent* from Jehovah must needs be distinct from Him; and proceeding, as the old testament shows He does, both from The Father and The Son must needs be distinct from both. Yet, further, being "The Spirit of Jehovah" must needs be equal to both; because the attributes of spirits cannot be divided. "The Spirit of man" contains the whole mind of man; and, in such sense, is man: and "The Spirit of God" contains the whole mind of God, and in such sense is God. Therefore when scripture says "the spirit shall rest upon him," or "I will pour out my spirit upon thy seed," etc., in all such passages no mere part, or attribute, can

<sup>1</sup> Job iv. 15, 17.<sup>2</sup> Job xxxii. 8.<sup>3</sup> Eccles. xii. 7.<sup>4</sup> Isa. lvii. 16.<sup>5</sup> Isa. xxvi. 9.<sup>6</sup> Nehem. xvi. 22.<sup>7</sup> Psalm civ. 4.<sup>8</sup> Prov. xviii. 2.<sup>9</sup> Zech. xiii. 2.



be intended ; but the entire mind, or "Spirit of Jehovah," as an active, personal, agent ; in the work of sanctification.

*Gen. i. 2 is the earliest, and one of the best proofs of THE SPIRIT'S personality.*

However, we are far from intending to leave the reader to a very late passage in Isaiah, as if that were the only clear proof of The Holy Trinity to be found in the old testament. On the contrary, every page we have hitherto written, every verse we have cited, is part of that proof. So, too, for the *personality* of The Holy Ghost we are not left to Isaiah, nor to Ezekiel, nor any prophet so late ; but are taken back to the book of Genesis. The second verse in the holy Bible is a real assertion, and one of the clearest, of the personality of The Holy Ghost. Let us consider<sup>1</sup> it attentively : "And the earth was without form and void ; and darkness was upon the face of the deep. And THE SPIRIT OF GOD moved upon the face of the waters." Unitarians are, I fear, already beginning to exult at our supposed mistake ; but without cause. Let the reader have patience. What is the meaning of the word 'Spirit' in this place ? Does it stand for that mysterious agent, whom we term THE SPIRIT OF GOD, or is it used only in the sense of wind, or air ; the natural atmosphere in motion ? I imagine that, when darkness was upon the face of the deep, when chaos reigned, and the earth was without form, and void ; and when the terrestrial creation did not exist as now arranged ; I imagine that then our natural air, or atmosphere, or (when in motion) wind, which chemists resolve into its component parts, and which is necessary to sustain organic life both in the animal and vegetable worlds ; I imagine that such air, or atmosphere, or wind, had no existence. Hence, the *Spirit* which then moved upon the face of the waters could not be that ; and the Hebrew word cannot be so translated. Nor is it to the purpose to tell us that some atmosphere must have existed. That may be doubted ; but whatever we may think about that ; one thing we know, viz., that *Ruach* in the Hebrew Bible means the natural air, breath, or wind, necessary to the present state of things ; to the health of the world, and to the sustenance of life ; and means no other air, breath, or wind. It means not the æther miles above, where

<sup>1</sup> Gen. i. 2.

man cannot live; and of which the round world does not describe the orbit. It means not the atmosphere round other planets, or moved by other suns, or by the formation of other earths, than our own. It means our vital air, modified and moved by our sun and our earth; and no other. Hence, I say, when darkness was upon the face of the deep, and light and heat had not yet commenced their offices; when all was *Tohu-Bohu*, dreary chaos heaped without order; when dry land had not appeared, nor plants nor man commenced their respiration; then, I say, our wind, the Hebrew *Ruach*, did not exist; and, therefore, the Hebrew *Ruach* has not that sense in Gen. i. 2. This the Jews of old knew well, and translated accordingly:<sup>1</sup> and modern Jews have admitted the same.<sup>2</sup> And the Arabic,<sup>3</sup> and such translations (e.g. the Targum's, and Philo's), are wrong which would have us read this place, "The *wind* of God moved upon the face of the waters." While those translations which, like our own, read it of THE SPIRIT OF GOD; as of that mysterious emanation, influence, or power, indicating *personality*, which proceeds from Him, are right. And we are able to note this personal distinction when we observe that Moses, in his account of creation, uses the word 'God' *twenty-six* times; but that title THE SPIRIT OF GOD, distinctively *once*. Why that distinction, in history so prosaic, if the persons indicated by Moses were the same?

We may yet more closely trace this personality of The Spirit from the word translated *moved*. "And The Spirit of God moved upon the face of the waters." The word there used means to brood upon, to incubate, to give warmth, and life, and energy, to what lies under it. Thus the very first indication of the presence, and operation, of THE HOLY GHOST, in Hebrew scripture, is by means of a figure: viz., the figure of a bird (a *dove*, if you please) *inidising*, or nestling; i.e., brooding down on, hovering upon with tremulous, life-giving, warmth that which it is striving to bring into existence. To that idea, or figure, we must attach

<sup>1</sup> See "Septuagint," *πνεῦμα* Θεοῦ.

<sup>2</sup> See Allix's "Judgment Jewish Church," p. 131.

<sup>3</sup> See Gesenius's "Thesaurus," p. 1272.

*personality*. Hence, doubtless, Eusebius' translation<sup>1</sup> of 'Spirit' in this verse, "the creative, or life-giving, energy;" for that which creates, or gives life, must have personal existence. Call THE SPIRIT OF GOD in this place *emanation*, or by what other term you please, to that emanation, or procession, we must attach (by force of the figure) the idea of *personality*. By which we mean that certain properties, certain powers proper to that which is termed THE SPIRIT OF GOD, belong to that as THE SPIRIT, and are particularly assigned to it, and to no other. As well, when we read that "God breathed into man's nostrils the breath of life," say that God was a mere emanation, and had no *personal* existence; as, when we read that "THE SPIRIT OF GOD brooded on the face of the waters," say that The Spirit was an emanation, and had no personal existence. Hence, Moses' distinction, God created, as the original cause; The Spirit of God created, as the immediate. This force of the word translated *moved* is so peculiar and indisputable; that when Moses afterwards wished to describe such action of a bird he<sup>2</sup> took up the word again: "As an eagle stirreth up her nest, *fluttereth* over her young, spreadeth abroad her wings, taketh *them*, beareth them on her wings: so The Lord alone did lead him, and there was no strange God with him." And in this form, and in such sense alone, is it found in the Hebrew Bible. Its force in Syriac is the same.<sup>3</sup> And in later days, when a Syrian wished to describe the meaning, and force, of Elijah's action in stretching himself upon the child to give him life,<sup>4</sup> he took up this word again. Elijah brooded on him, as a sign that the life, which God ever gave by His Spirit, should be restored to that child. Hence, I say, that personal agency, *personality*, the idea of a person possessing powers peculiarly his own is the very first thought suggested to us in the very second verse of the Hebrew Bible, for THE SPIRIT OF GOD as distinguished, by twenty-six contrasting sentences, from God.

<sup>1</sup> *ἐνεργία ποιητικὴ, ζωητικὴ.*

<sup>2</sup> Deut. xxxii. 11, 12.

<sup>3</sup> <sup>4</sup> *Incubuit, fovit, motatus est, more avium incubantium.*  
<sup>3</sup> *فعل* "Schaaf's Lexicon," p. 647.

<sup>4</sup> 1 Kings xvii. 21.

*A summary of  
our arguments  
from the Old  
Testament for  
the personality  
of The Holy  
Ghost.*

Thus we have finished our arguments, from the old testament, for the personality of the Holy Ghost by considering that passage in Genesis which assigns to Him, as the immediate and active agent, the terrestrial creation; the institution of the present order of worlds. Other passages, to which we minutely referred, attributed to Him the spiritual creation also. And to these two ideas, as roots, all subsequent scriptures about THE SPIRIT OF GOD should be referred: and passages, which would sorely perplex a Unitarian, become in this way clear as the light of day which THE SPIRIT created first. Job says<sup>1</sup> of the natural creation, shortly before Moses wrote, "By His Spirit He garnished the heavens;" and the same<sup>2</sup> Job, "The Spirit of God hath made me." And the Psalmist,<sup>3</sup> "Thou sendest forth Thy Spirit, they are created." And Isaiah,<sup>4</sup> "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed THE SPIRIT OF THE LORD, or being His counsellor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and shewed Him the way of understanding." All material creation is attributed to The Holy Ghost. Similarly, of the spiritual creation also. "My SPIRIT shall not always strive<sup>5</sup> with man;" viz. the same SPIRIT OF GOD, whom Moses had before mentioned as the life-giving agent creating all things. This, too, is the Psalmist's allusion,<sup>6</sup> "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me;" by whose agency the clean heart is created. So, also,<sup>7</sup> Isaiah: "They rebelled, and vexed His Spirit;" who strove with them, as with others in antediluvian days. So, also,<sup>8</sup> Nehemiah, "Thou gavest them THY GOOD SPIRIT to instruct them; and withheldest not Thy manna from their mouth, and gavest them water for their thirst." And, wherever we are told that THE SPIRIT OF GOD rested upon people

<sup>1</sup> Job xxvi. 13.

<sup>2</sup> Job xxxiii. 4.

<sup>3</sup> Ps. civ. 30.

<sup>4</sup> Isa. xl. 12.

<sup>5</sup> Gen. vi. 3.

<sup>6</sup> Ps. li. 10.

<sup>7</sup> Isa. lxiii. 10.

<sup>8</sup> Nehem. ix. 20.

and they prophesied, as upon Moses and his elders, the same idea of spiritual creation is conveyed: and may be illustrated by the figure of a bird flying to, hovering on, settling down on, brooding upon, to impart warmth, energy, life, material or spiritual existence. Thus The Spirit moved on the face of the waters; thus The Spirit rested on<sup>1</sup> Moses and his elders; thus The Spirit was promised<sup>2</sup> to rest on Jesus; and The Spirit did come<sup>3</sup> "in a bodily shape, like a dove, and abode upon him." To the same creative, brooding, or resting, agency of a being endowed with proper, and personal, attributes we must ascribe all such expressions as "The Spirit of the Lord shall rest upon him;" The Spirit of wisdom; The Spirit of understanding; The Spirit of counsel; The Spirit of might; The Spirit of knowledge; The Spirit of the fear of The Lord; The Spirit of grace; the Spirit of supplication. All such expressions indicate the moving, brooding, inciting, energising Spirit; whose proper personal, agency, imparts all such graces; and to whose immediate operation holy scripture assigns all creation whether material or mental.

Thus, from the second verse in the holy Bible down to a very late passage in Zechariah,<sup>4</sup> we trace and demonstrate the *personality* of The Holy Ghost. We do this from the very force of the title, as implying the inseparable essence of Deity; from the figure of life-giving agency employed to represent it; from the unvaried biblical use of the word Spirit in relation to the personal agencies of spirits good and bad, incarnate and disembodied; we do this from the constant mode in which all the sacred writers employ the title; from distinctness of office, we argue for distinctness of agent. We are deeply convinced that none but a personal agent could carry on the work, or experience the emotions, attributed in the old testament to *The Spirit of God*. We are quite certain, and so are Unitarians, that He who creates all things, material and spiritual, must be God; and that, therefore, The Spirit is God. We are sure that no deputed, or separated, attribute or emanation (even were it possible to separate attributes from *persons*, though it is not) could exercise the various functions assigned to The Holy Ghost; which in their variety,

<sup>1</sup> Numb. xi. 25.<sup>2</sup> Isa. xi. 2.<sup>3</sup> Luke iii. 22; John i. 32.<sup>4</sup> Zech. xii. 10.

and extent, and power, imply in Him, who exercises them, all infinite perfections : and therefore, again, we are sure that *The Spirit* is not an attribute, or mere emanation, but is God. And yet, being sent by God, and given by God, and commissioned by God, discharging offices assigned by God, we are equally sure that, in some sense, He is another than that God who so sends, gives, commissions, and deposes Him. Also we are sure that He is not to be confounded with THE ANGEL, already so fully spoken of. And so it follows from all the preceding pages that there is God, who sends His Angel, and who sends His Spirit ; that there is an Angel, and a Son, who is God ; and, lastly, that there is a Spirit, distinguished from both of them, who is also God. And thus the old testament justifies us in believing in ONE GOD, who is revealed as God The Father, God The Son, and God The Holy Ghost. And, lastly, while this great truth is so far clear from the old testament, Christians, both Trinitarian and Unitarian, should remember that they are bound by their profession to read the old testament by the light of the new.

Let us briefly collate the whole argument advanced to prove from the old testament a revelation of the doctrine of The Holy Trinity. Its *reality* ; its *concluding reflections on the doctrine of The Holy Trinity, as thus traced kind ; its degree.*

Of course there is no doubt, or dispute, respecting the revelation made of The Almighty Father. Unitarians admit that revelation as much as we ; indeed, consider they hold it more truly. We unite with them in maintaining the deity of The Almighty Father in all His glorious and ineffable perfections. They cannot love to exalt The Father more than we ; only we maintain that The Father has been pleased to make known a certain way in which He loves to be exalted. For we conceive, not only that The Father has manifested Himself, but also that He has seen fit to do so not directly to man, but mediately, viz., through The Son, and through The Holy Ghost. So that all displays of Divine presence, or exertions of Divine power, made under the Jewish dispensation by The Son and by The Holy Ghost, were displays equally of the Divine presence and power of The Almighty Father. The foregoing enquiry, contained in chapters 3—6, concerning the manifestation of Jehovah The Father through His Angel The

Son will easily divide itself to the Trinitarian reader into two parts. One being the fact that The Father did so reveal Himself through The Son; the other being the extent to which such revelation has been correctly traced. And, whatever may be the opinion of any reader concerning the extent to which such revelation of The Father by The Son as Angel, Jah, Adonāi, may have been correctly traced, I believe no doubt can remain as to the fact. It is as clear as need be from old testament scripture that one called The Angel, Jah, Adonāi, The Son, and Jehovah, has been distinctly exhibited from the writings of Moses, David, Isaiah, Hosea, Ezekiel, Daniel, Zechariah, and Malachi. Such scriptures, I submit, have been fairly quoted and reasoned upon to the sound result of having convinced any candid mind that He, whom Christians term GOD THE SON, is plainly made known in the old testament, in that sense in which we Trinitarians intend to designate Him when we speak of distinctness of person. So that THE SON is such as begotten of THE FATHER in this sense, viz., that the two must not be confounded.

Similarly as to the fact that the deity of The Holy Ghost is enjoined in the old testament by distinctness of person: so that THE HOLY GHOST, as such, is neither The Father, nor The Son. But there was an important difference in the means furnished us of perceiving the deity of either. The Divine Person, Substance, or Being, of THE SON was suggested by the very titles given Him: since an Angel, or Messenger, must needs be sent by another: and a son must needs be of a father. In this sense it is necessarily clear there must be One who sends correspondent with the Messenger; and a Father correspondent with The Son. But so great a facility of noting distinctness of Person is not granted us in respect of The Holy Ghost. True, any effluence or emanation, is distinctly not that from which it flows or emanates. Heat, and light, must not be confounded with their sources; the stream is not the fountain. But still there is an elusiveness about this title, "The Spirit of God," which renders it extremely difficult to become convinced, from such title alone, of the distinct Divine personality of Him who receives it. Though, so far as the title goes, it falls in with such conclusions arrived at from other arguments; and certainly is easier, and *more* perspicuous, for the Trinitarian conclusion of personality.

than for the Unitarian conclusion of—they themselves know not what. For, we defy any Unitarian to tell us accurately what his people understand by "The Spirit of God." But the argument for the Divine personality of The Holy Ghost is based in the old testament not upon His name, but His offices. Distinctness and constancy of office argue for distinct personality of Agent. And, all through the old testament, mental and spiritual influences of every good and holy, but especially of every supernatural kind, are assigned (in the wisdom of The Most High) not directly to Himself, nor to Him already traced as The Angel, and The Son; but mediately by The Holy Ghost to both of these. To both of these, because in the old testament both of these are supremely worshipped as authors and givers of spiritual and eternal life. But, why such uniform distinction of office, unless distinction of agency, *i.e.*, personality, were intended to be assigned to The Holy Ghost? In addition to which consideration, we also find that in the old testament The Spirit of God is mentioned distinctively both with respect to the Father, as God; and to The Son, as His Angel. And as we are taught to attribute distinctiveness of persons to these, so (by parity of reason) we must to the other. And, lastly, we find such works are in the old testament imputed to The Holy Ghost as can be rationally understood of none but a personal agent.

Next; as to the kind of revelation which the old testament conveys concerning The Most Blessed Trinity. Though distinctness of person be proved, such that The Father, The Son, and The Holy Ghost are not confounded; yet the unity of the God-head is carefully maintained. So that, though we are utterly incompetent to understand the mysterious relations indicated by the titles, Father, Son, and Holy Spirit; yet we are able to conceive how each may not be the other, and each possess equal attributes, *viz.*, be of the same essence, substance, or being. Since "that which is born of the Spirit is spirit:"<sup>1</sup> and of, or from, perfect spirit, nothing less than perfect spirit can be begotten, or proceed. So that, in the perfect and infinite Spirit divine, Father, Son, and Holy Ghost, must needs be of one substance, essence, or being: inequality becomes impossible. Hence the

<sup>1</sup> John iii. 6.



manifestation of one was the manifestation of all. Just as, in the new<sup>1</sup> testament "He that hath seen Me hath seen The Father;" or,<sup>2</sup> "All that the Father hath is Mine; therefore said I, He shall take of Mine, and show it unto you." In the name of, and for, The Father, The Angel of the Covenant, THE SON, presided over and directed, blessed or chastised, the church of old. Precisely as in the present dispensation we know<sup>3</sup> that The Father gave Him to be the "head over all things to the church, which is His body; the fulness of Him that filleth all in all." Or just as it is to the glory<sup>4</sup> of God The Father that every tongue should confess that "Jesus Christ is Lord:" since it pleased The Father that, for the purpose of divine<sup>5</sup> government, "in Him should all fulness dwell." And as, under the old dispensation, the gracious influences of The Holy Spirit were diffused through the Jewish Church administered by The Angel, The Son, for The Father, in a sense correspondent exactly to that asserted in the Scriptures of the new, it follows that the kind of revelation regarding The Holy Trinity is the same in the old testament as in the new. The One Almighty Father, being the fount of light: The Son eternally begotten of Him; and the Holy Ghost bestowed by, *i.e.*, proceeding from both, in answer to the prayer of all faithful people. So that all manifestations, and operations, of one are to be considered as the operations, and manifestations, of all.

Nor, as to the degree in which The Holy Trinity is revealed, let us assert too confidently that the advantage is with ourselves. True, that for us the great mystery of Incarnation has been completed, and the burden of a ceremonious religion rolled away. True, the doctrines of salvation are minutely explained in the pages of the second testament, and that the sanctifying influences of The Holy Ghost for all have been more signally asserted. But, under the first testament the presence of The Angel, and The Father's manifestation by Him, if not constant, were certainly habitual. And God maintained, as it were, a personal correspondence with His people, to which they have since been strangers. And if The Holy Ghost was never poured

<sup>1</sup> John xiv. 9.<sup>2</sup> John xvi. 15.<sup>3</sup> Ephes. i. 22.<sup>4</sup> Phil. ii. 11.<sup>5</sup> Col. i. 19.

out (since Moses' time at Taberah) in a manner so conspicuous upon Israel as on the day of Pentecost,<sup>1</sup> there was on the other hand the continual voice of Urim and Thummim, and an unbroken line of openly, and supernaturally, inspired teachers for about one thousand years. Nor was it until Israel was fast preparing to fill up the measure of their iniquities that vision and prophecy were sealed up, and closed; and the people left without a miraculous, and divinely sustained, proof of The Holy Spirit's presence among them. Put our testament, and our teachers, on the one hand; and their testament, with their teachers, their Urim and Thummim, their Shechinah, their priests, their inspired prophets, on the other; and then pause before you decide to what extent ours is the advantage. As for salvation it was always one; unchangeable as the God of Love who gave it: spiritual faith had the same SON for its object; and the same Holy Spirit for its promoter. With such recollections we may conclude, surely without extravagance, that the revelations of The Holy Trinity in the old testament were not only real as to the fact; but of one and the same great and holy God, The Father, The Son, and The Holy Ghost, in kind; and scarcely, if at all, inferior as to degree, when contrasted with the revelations of the new testament; to which we shall shortly direct attention.

And as to prayer. Prayer to one, is by necessity of the unity prayer to each. Distinction of the persons in prayer, is not needed for the soundness of faith; though justified in the Word of God. Moreover, that The Angel, He who dwelt between the Cherubim, was habitually worshipped we know: The Son was the object of supreme adoration. And, in such places as the one hundred and nineteenth Psalm;<sup>2</sup> in short, in all such as implore teaching and sanctifying influences, we may well consider that He, The Holy Ghost was addressed; to whom such office of teaching and sanctifying was properly assigned, ever since Moses' time. "Let my cry come near before Thee, O Lord; give me understanding according to Thy word."

<sup>1</sup> Acts ii. 1—4.

<sup>2</sup> Psalm cxix. 33, 125, 169, etc.

## CHAPTER IX.

### HEBREW EVIDENCE.



SHOULD this chapter be less interesting than we desire, I hope its importance will commend it to the reader's approbation notwithstanding. It will be a chapter of authorities; and is added merely for the satisfaction of less erudite, and uninitiated, readers. For, in the previous pages, were advanced, as rapidly and concisely as possible, certain arguments to prove the doctrine of The Holy Trinity from Hebrew scripture. And, on points involving the interpretation of Jewish writings, many persons may appreciate information from Jews themselves. How is it, they will ask, if these things be so, that the Sons of Israel are so abhorrent of Christianity; and, indeed, regard us as Tritheists and Idolaters? The answer is brief and clear. They do so through ignorance of the sense in which the Christian Church maintains that blessed doctrine. Though, in fact, they themselves do, and always did, by the mouths of their most eminent doctors (some of whom they deemed to have been inspired), profess the same belief; without for one moment supposing, that by doing so they impugned The Unity of the God-head. "God is one not single" is the maxim,<sup>1</sup> which their Rabbis have delivered for expressing this unity with plurality. It is the more important that the correct Jewish doctrine should be set out in detail, because not only Unitarian advocates, but also some Trinitarians of note, have been decoyed and trapped by modern translations of the Jewish writings; supposing that certain deductions from them of great moment on the whole

<sup>1</sup> אֱלֹהִים אֶחָד *unus non unicus.*

subject, but more especially as affecting the deity of Messiah, or Christ, can be explained away by vague, and untenable, ideas of Hebrew idiom. To be sure, when we close with such objectors, and require them to justify their views by minute grammatical analysis they are unable to do so. Still, most persons are more ready, and in truth more fitted, to be carried supinely away on the shoulders of unsound pretension than to dig deeply into hard constructions for themselves. However, the best inclined of readers will not find their confidence in the truth diminished by citation of those authorities, which we now produce. Only let us carefully bear in mind what we propose to do: it is merely to exhibit the opinions of the ancient Jewish synagogue, and of modern Jewish doctors, in support of arguments already advanced on our own authority: in order that all may see whether or not Christian sentiments on The Holy Trinity are really opposed to those of Jews.

*The names, and dates, of Jewish authorities to be cited.*

I proceed to show that Jews, both ancient and modern, did and do by their writings acknowledge belief in the deity of Messiah, whom we call Christ; and, also, in the Trinity of their God, of whom we and they<sup>1</sup> both say, "Hear, O Israel, The Lord our God is one Lord." By ancient Jews, I mean those who lived long before, also at and near, the days of The Lord Jesus, and His apostles, such are Philo the Jew, and the authors of the Targums. And by modern Jews, I mean the little known, and almost forgotten, authors of their sacred books and commentaries, ranging in time from about A.D. 200 to about A.D. 1300. This evidence will extend through a period of about eighteen hundred years; for it commences with the time of Ezra. And its value will be seen from the following considerations, which I am induced to add for the information of general readers.

The Targums are Chaldee paraphrases of holy scripture, and were at first oral explanations delivered by Ezra, and priests who succeeded him, in the Chaldee language to Jews who, having lived long in Babylon, had forgotten their Hebrew. We cannot be quite certain when they were gathered into continuous books; but may safely state it to have been during the years B.C. 30 to

<sup>1</sup> Deut. vi. 4.

A.C. 108; when Onkelos, the paraphrast of Moses, died. For, the Jews say, that Jonathan, who paraphrased the prophets, lived in the days of Herod the Great; and that Onkelos knew Jonathan, and lived in the days of Gamaliel, who taught St. Paul. Of these two Targums, viz., Jonathan's and Onkelos', we shall make important use. But, of them all, it may be truly said (and that is what chiefly concerns us) that they are acknowledged as authorities by the Jews, were published by them with their holy scriptures, and the comments of some of their favourite modern Rabbis, in their celebrated Venetian Bible, so late as A.D. 1518—1617. And by the second edition of this Bible, with its Targums, and commentaries, I shall verify the abundant references contained in this chapter. For other references to Rabbinical writings, which I do not possess, (as also for the general design of this chapter), the reader is referred to the learned author mentioned below.<sup>1</sup>

Next, as to the evidence of Philo, the Alexandrian Jew. Josephus states<sup>2</sup> that he was the chief person sent on the embassy to Caligula, Emperor of Rome, A.D. 40; and Philo, in his account of that event, says he was gray with age (*i.e.* about seventy years old according to Jewish notions) when engaged in it. If, then, he began to write when about thirty years old, it would be near the time when Jesus was born; and during the thirty years elapsing before Jesus began to preach. Agreeably with this, it is plain from his writings that he had never heard of Christ, nor of His apostles, nor of the Christian religion. His works consist of a variety of treatises upon the history, laws, and religion of the Jews; and the Paris edition of 1640, with which I shall verify the references to be presently made, and which lies before me, consists of twelve hundred folio columns. Unitarians have felt sorely perplexed with Philo. At one time they have shown how galling they felt his weight by roundly asserting that these twelve hundred pages of Alexandrian Greek, in which no trace of Christianity can be found, and which (any practised reader can tell) are redolent of Judaism, were laboriously put together by some Christian who wished,

<sup>1</sup> Dr. Allix, in his "Judgment of the Jewish Church against the Unitarians." Second Edition. Oxford, 1821.

<sup>2</sup> Antiq., lib. 18, ch. 8, § 1.

for purposes of imposition, to pass them off as Philo's. Any child can judge of the probability of that supposition. At another time they have acknowledged the writings to be Philo's own; but pretend that we misunderstand his language (which, of course, they suppose to be clear to themselves), and that it contains no traces of our doctrine of The Trinity. But I shall ask the reader to notice closely the wonderful coincidence that lies between the Targums, the Rabbis, and that same Philo. And, for sake of the argument, to follow the Jewish view of their authority precisely in the order here given; putting the Targums first, and Philo last; and remembering what the Hebrew monarch says, "A three-fold cord is not quickly broken."<sup>1</sup>

Lastly, I shall merely observe as to the Rabbinical authorities to be used, that they comprise a list commencing with that called *Zohar*, about A.D. 200,<sup>2</sup> to those of R. Ben Nachman, A.D. 1300. To which we might add the Jewish books called by us 'Apocrypha,' written long before our Saviour's birth; and the Greek translation of the old testament, made about three hundred years before Him. But, for brevity's sake, I shall note but one or two suggestive facts from this last, as we proceed.

*That the Jews gathered certain general notions of a Plurality in Deity from their scriptures*

I would, first, observe very briefly that we have good reason to know that the Jews were quite conscious their holy scripture did in several places, and by various means, suggest the idea of *plurality* in God. For as regards the word *Elohim*, which we have been willing elsewhere<sup>3</sup> to concede does not enable us of itself to argue for plurality in Deity, some of the Jews were nevertheless of a contrary opinion. Thus it is said that "God (*Elohim*) created the heavens and the earth." And certain Jews have been so convinced that the plural word *Elohim* necessarily implied plurality that, observing the angels are also called *Elohim*, e.g., Psalm viii. 6, and Psalm xcvi. 7, they maintained the angels were engaged in the

<sup>1</sup> Ecclesiastes, iv. 12.

<sup>2</sup> Dr. McCall observes, "The book of *Zohar*, regarded with the utmost reverence by all pious Jews, and parts of which are certainly from the *first* century of Christianity, also says," etc. "Aids to Faith," p. 127.

<sup>3</sup> See above, p. 56.

creation of the worlds. So, too, the Talmudists, convinced that *Elohim*, as the name for GOD, implied plurality, teach us (*Megillah*, chapter 1, folio 11) that the Greek translators did, in the Septuagint, purposely alter the notion of plurality contained in the Hebrew by translating *Elohim* into the word *Theos* (in the singular number), lest Ptolemy and others should infer that the Jews were polytheists, such as the Egyptians. The Jews, long since Christ's time, have acknowledged the fact that *Elohim* does indicate plurality; for in 1 Sam. xxviii. 13, where Samuel appears to Saul, and it is said, "I see *Elohim* ascending," they tell us two persons appeared; and that they were Moses and Samuel. *Midrash* on Samuel; and *Tanchuma*. And, once more, the authors of the various *Midrashim* (or commentaries), and various cabalistic authors during the latter half of the Christian era, do acknowledge the same fact that *Elohim*, as a name for GOD, does imply plurality; for they are wont to say that *Elohim* is as if one read EL HEM, i. e., They are God. *Bachaje*, their great commentator on the Pentateuch mentions this fact.

Again, in reference to such passages as<sup>1</sup> "Let us make man after our image;" "Behold the man is become as one of us;" "Let us go down and there confound their language." R. Kimchi, on Isaiah vi. 8, notices the expression of plurality they contain: but says that God was addressing the angels. Though we may observe that holy scripture<sup>2</sup> distinctly assures us that God took counsel with none but Himself.

Further, Maimonides asserts, *More Nevochim*, p. 11, c. 29, that it is forbidden the common people among the Jews to read the history of the creation, lest by understanding it literally it should lead them into heresy. So conscious are the Jewish doctors that the Hebrew text plainly implies plurality. Indeed, so convinced are they of this, as regards the place "Let us make man after our image;" that some of them are for changing the reading, and instead of "Let us make man" would have us read "Let man be made." Although the Samaritan text, the old version of the Septuagint, the Talmudists, and all their ancient and modern translations read as we do. See *Aben-Esra* on the place; and R. David Kimchi in *Michlol*, p. 9.

<sup>1</sup> Gen. i. 26; Gen. iii. 22; Gen. xi. 7.

<sup>2</sup> Isaiah xl. 13.

This part of our subject might be much extended; and more minutely explained. But that is not my purpose; I only wish, at present, to impress upon the reader's mind *generally* that the Jews were conscious of *plurality* in Deity, implied by the Hebrew, in such places.

*That our views  
respecting The  
Angel are cor-  
rect according  
to the Jews.*

There can be no fitter scripture, by which to test Israel's opinion of The Angel, than Jacob's blessing upon<sup>1</sup> the sons of Joseph. "God before whom my fathers Abraham, and Isaac, did walk, The God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads." For, if we find that the Jews understood The Angel here mentioned to be "God which fed me," a great part of our object is attained. If, on the other hand, they admit the prayer, but hold that The Angel was a *created* angel, then they maintain that Jacob was an idolater. Angel-worship, and demon-worship, being equally forbidden by their religion. Accordingly, both Targumists, (Onkelos, and Jonathan,) render the word *Elohim*, used here for GOD, by the word Jehovah, showing that they understood it of God in the supreme and proper sense. And the seventy Jews, who prepared the Greek version, so express themselves as to leave us no doubt, but that they took the titles *God*, and *The Angel*, to be synonymous. Moreover, Jacob says, "God before whom my fathers did walk;" and to "walk before God" was an expression which meant among the Jews<sup>2</sup> to worship with the heart, as a creature should God Most High; and, in that sense, R. Solomon Aben Melek explains it in his *Michlol Jophi* on this place. Also the author of the Jewish book *Rabboth*,<sup>3</sup> (which the Jews will maintain is older than the Talmud, *i.e.*, written before A.D. 700) understands the place of an uncreated angel; quoting as his authority for so doing, the Babylonian Talmud *Pesachim*: which also interprets THE ANGEL, in this place, to be God. Also the Jerusalem Talmud, *Beracha*, and the ancient Jewish Liturgies, alluding to this place refer to God alone (as

<sup>1</sup> Genesis xlviii. 15.

<sup>2</sup> Gen. v. 24; vi. 9; xxiv. 40.

<sup>3</sup> This book is an explanation of the five books of Moses, and of the five Megilloth, *viz.*, Canticles, Ruth, Lamentations, Ecclesiastes, and Esther.



distinct from any *created* angel) the expression "Redeemed me from all evil." That the Jews understood Jacob's blessing to be really a *prayer* to The Angel is undeniable because Jonathan, and others after him, call it *Tephillah*; which word means properly a prayer. And this fact forced *R. Menahem de Rekanati, Penta-teuch*, fol. 1, col. 1, 2, in his comment on this place to try to reconcile Jacob's prayer with the first commandment; which, according to Jewish interpretation, forbids angel-worship. *R. Menahem* being one of those doctors of later times, who lapsed in many respects from the faith of his fathers; though, for all that, he will be abundantly useful to us. And it is to justify angel-worship that certain Romish doctors have followed modern Jewish corrupters of Hebrew faith, such as *Abarbanel*. It being as certain that many modern Jews have departed from the purity of their religion, as it is that errors of a like nature have crept into the Christian church. Other teachers, not of Rome, have adopted the statements of heretical Jews on this place; apparently not at the moment realizing the dilemma into which it conducted them, viz., that if THE ANGEL, prayed to by Jacob was not God, then Jacob was an idolater.

The reader will easily supply the rest. THE ANGEL, The God, to whom Jews say Jacob prayed to bless his boys was The Angel who appeared to Isaac, to Abraham, to Hagar, to Moses: known to the prophets as The Angel of God's presence, and The Angel of Israel's covenant; as was abundantly explained in our preceding chapters.<sup>1</sup> And that the Jews believed so, and taught so, we shall see as we proceed.

They had a way, more terribly significant, of showing this. For they plainly, and beyond controversy, affirmed that He who appeared, and was worshipped, as The Angel, was the same as He who dwelt upon the mercy-seat, between the Cherubim, in the Shechinah; that mysterious indication of Jehovah's presence, mingled of fire and of cloud, which appeared so remarkably to Moses in the bush. Thus the author of the book *Zohar* says that The Angel that redeemed Jacob is The Shechinah. And *Tanchuma* in his book called *Yelammedenu*, notes on Exodus

<sup>1</sup> See above, pp. 41—77.

xxxiii., verses 3, 14, 15 ; " My presence shall go with thee," etc. ; that the Jews would not have a *created* angel go before them, but God Himself. For that Moses answered, " I will not have an angel, but Thine Ownself." And the Jewish commentators on that place refer it to the Shechinah ; and distinguish Him, who dwelt in it, from all created beings. Which fact shows us how wrong, according to Jewish interpreters, are those Christian divines who (as noticed above<sup>1</sup>) say that The Angel of Jehovah was withdrawn from Israel, in consequence of the apostasy at Horeb. Again, R. Moses Ben Nachman, one of the most renowned of all Rabbis, says on Genesis xlviii. 16, that Jacob's redeeming Angel was He who also said, " I am the God of Bethel ;" He of whom it is said, " My name is in Him," Exodus xxiii., verse 21 : so also of The Angel in the bush, Exodus iii., verse 2 : so also on " The Angel of His presence saved them," Isaiah lxiii., verse 9 : so also on Malachi's " Angel of the covenant." Similarly R. Menahem, and R. Bechaje (both already referred to, and of whom the last is especially prized by Jewish doctors) and also R. Joseph Gekatilia. R. Menahem is of peculiar value, because he quotes the works of Jewish authors who lived before him. He says it was The Shechinah that appeared to Abraham, and to Jacob at Bethel above the ladder ; that appeared to Moses, to the people at mount Sinai, and that spake to Moses and gave the law. He calls The Shechinah the Adam from above ; after whose image, he states, Adam was created. He says that to The Shechinah Noah sacrificed : that The Shechinah is the Bridegroom of the Church : that The Shechinah smote the Egyptians, attended as their king by the *created* angels ; and that the temple was built to the honour of The Shechinah.

In few words ; the Jewish Rabbis considered Him, who dwelt in The Shechinah, to be one, and the same, with The Angel of the Covenant, The Angel of God's presence, The Angel who appeared to Moses and who led Israel ; Jacob's Redeemer, and his Shepherd ; the living God, Jacob's God, The Lord God of Israel, who dwelt between the Cherubim.

<sup>1</sup> See above, p. 64.

*That the Jews knew The Angel, and Him who used to dwell in The Shechinah, by the name THE WORD.*

But the peculiar title by which the Jews in their Targums, and Philo in his various books, described THE ANGEL, or Him who dwelt in The Shechinah, was that so well known to Christians from the pages of St. John,—THE WORD. In the Targum, The Memra; in Philo and in St. John, The Logos.

I proceed to show that all the acts of The Angel are by them, and especially by the Targumists, ascribed to The Word; and that such title is used of an existent Being, as a *personal* agent: and not to describe a mere idea, intelligence, or mental operation. And, in the issue, I shall prove that the Jews understood by this person a *divine* person other than, and distinct from, Jehovah from whom He proceeded. And, while I especially wish the reader to remember that our real dependence for Hebrew evidence is on the Targums, he ought to be apprised that most learned, and eminent, Christian men have considered the testimony of Philo to be by no means such as we ought to despise. Thus,<sup>1</sup> Mr. Bryant, in his work entitled “The Sentiments of Philo Judæus concerning The Logos,” 8vo, London, 1776: also Dr. J. P. Smith, in his “Scripture Testimony to Messiah,” vol. i., pp. 420—425: and Dr. Adam Clarke, in his “Commentary,” at the end of the first chapter of St. John’s gospel: have collected examples from Philo’s works to show how exactly his views concerning The Logos, or The Word, corresponded with those expressed by St. John in his gospel.

I append some references to Philo’s sentiments on this subject, with references to the various “books” of his works; and the pages in which they are to be found. *Generally*: Philo asserts that The Word was He who appeared to Adam, the Patriarchs, Moses, etc.; where only The ANGEL is mentioned in the Hebrew scriptures; *On Dreams*, pp. 599, 600: That The Word appeared to Abraham, and promised Sarah a son, Gen. xviii., ver. 10; *On Allegories*,<sup>2</sup> p. 101: That The Word appeared to him on Moriah, when about to sacrifice Isaac; *On Dreams*, pp. 574, 575: That The Word appeared to Hagar; *On the Cherubim*,<sup>3</sup> p. 108, *On Fugi-*

<sup>1</sup> Horne’s “Introduction,” vol. ii., p. 278. Edition, 1860.

<sup>2</sup> ὁ δὲ κύριός μου, θεῖος λόγος, πρῆσβύτερος ἔσται,—

<sup>3</sup> ἀπαντήσαντος ἀγγέλου, ὅς ἐστι θεῖος λόγος,—

*tives*, p. 451, and *On Dreams*, p. 600 : That The Word appeared to Jacob at Bethel ; *On Dreams*, p. 600 ; and, afterwards, directed him how to manage Laban's flock, *On Dreams*, pp. 593, 594 : That The Word it was, who wrestled with him in the form of a man, and who changed his name to Israel ; *On Abraham's Migration*, p. 419, and *On Divine Heirship*, p. 491 : That it was The Word that appeared to Moses in the bush ; *On the Life of Moses*, p. 612 : That The Word was The Angel, in whom God placed His name, and who led Israel through the wilderness ; *On Abraham's Migration*, p. 415 : That The Word is called The Prince of created angels, and dwelt within the cloud ; and is also called "The divine appearance of fire" (Shechinah) ; *On Divine Heirship*, p. 509, and *On Allegories*, pp. 92, 93. Also, for general expressions of Philo's idea of The Word, or Logos, we may refer to books, *On Abraham's Migration*, p. 389 ; and, *On Divine Heirship*, pp. 497, 507.

Let this suffice from Philo for the present. On him we do not depend, as if he were decisive authority ; merely because we will not. On The Targums, we do ; and so do the Jews. Let us turn to them.

Of all the Targums that of Onkelos, on the books of Moses, is most valued by the Jews. And Onkelos says, It was the assistance of The Word, that God promised Moses<sup>1</sup> : It was The Word before whom the people marched to receive the law<sup>2</sup> : The Word whose presence is promised in the tabernacle<sup>3</sup> : The Word, whose protection was promised to Moses<sup>4</sup> : The Word, whose commandments Israel was to be careful to obey<sup>5</sup> : The Word brought Israel out of Egypt, and fought for them.<sup>6</sup> Other examples from Onkelos are referred to below.<sup>7</sup>

From Jonathan I shall select four excellent examples. Isaiah says,<sup>8</sup> "I heard the voice of Jehovah saying, Whom shall I send,

<sup>1</sup> Exod. iii. 12 ; iv. 12 ; xviii. 19.

<sup>2</sup> Exod. xix. 7.

<sup>3</sup> Exod. xxx. 6.

<sup>4</sup> Exod. xxxiii. 22.

<sup>5</sup> Levit. viii. 35 ; xviii. 30 ; xxii. 10 ; Numb. ix. 19 ; xx. 24.

<sup>6</sup> Deut. i. 31 ; iii. 22 ; xx. 1.

<sup>7</sup> Gen. viii. 21 ; ix. 12 ; xv. 6 ; xxi. 23 ; Exod. xiv. 31 ; xv. 2 ; xvi. 8 ; Levit. xxvi. 9, 11 ; Numb. xiv. 9 ; xx. 24 ; Deut. i. 30 ; iii. 22 ; iv. 34, 36 ; v. 5 ; xx. 1 ; xxxi. 6, 8 ; and xxxiii. 27.

<sup>8</sup> Isaiah vi. 8.

and who will go for us?" Jonathan translates, "I heard the voice of The Word of Jehovah, that said, Whom shall I send," etc. Isaiah says,<sup>1</sup> "Sanctify Jehovah of Hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and rock of offence," etc. Jonathan translates, "Sanctify Jehovah of Hosts, and let Him be your fear, and Him your dread. But if ye will not receive (Him) then The Word shall be for a stone," etc. Isaiah says,<sup>2</sup>....."and thou shalt rejoice in Jehovah; in The Holy One of Israel shalt thou glory." Jonathan translates, "Thou shalt rejoice in The Word of Jehovah; in The Holy One of Israel shalt thou glory." Isaiah says,<sup>3</sup> "Israel shall be saved in Jehovah with an everlasting salvation." Jonathan translates, "Israel shall be saved in The Word of Jehovah with an everlasting salvation." Again, "Look unto Me and be ye saved all ye ends of the earth." Jonathan translates, "Look to My Word, and be ye saved all ye ends of the earth," etc. These extracts from the Targum of Jonathan would answer the further purpose of proving that Jehovah is called by Jonathan "The Word;" and that to "The Word" are attributed the acts, and powers, of Jehovah. But I use them, at present, only for the purpose of showing in connection with Onkelos that as the Jews admitted, without doubt, that Jehovah dwelt in the Shechinah, so such passages from Jonathan on Isaiah show that "The Word" was, in the opinion of the Targumist, He whom Isaiah saw in glory in vision of the temple, as if in the Shechinah, and whom he continually mentions as Jehovah of Hosts, and as The First and The Last. Let one more passage suffice:<sup>4</sup> Isaiah says, "As a beast goeth down into the valley, the Spirit of The Lord causeth him to rest; so didst Thou lead Thy people, to make Thyself a glorious name." But Jonathan has "The Word of The Lord causeth him to rest;" so that, according to him it was by "The Word" that Jehovah led Israel through the wilderness.

<sup>1</sup> Isaiah viii. 13, 14. As regards the first of these verses, it is worth noticing that St. Peter is believed to quote it (1 Pet. iii. 15). In our version of St. Peter's Epistle it stands "Sanctify The Lord God in your hearts;" but Tregelles says "Most preponderating evidence" teaches us to read it "Sanctify The Lord Christ in your hearts." If so, the consequence is plain. See Tregelles on the "Printed Text of the Greek Testament," p. 325.

<sup>2</sup> Isaiah xli. 16.

<sup>3</sup> Isaiah xlv. 17, 22.

<sup>4</sup> Isaiah lxiii. 14.

Yet I will take a few more examples. Thus in Zechariah Jehovah says<sup>1</sup> of Jerusalem, "I will be unto her a wall of fire round about;" but Jonathan translates "My Word shall be a wall of fire about her." So, in Judges,<sup>2</sup> The Lord said unto Gideon, "Surely I will be with thee, and thou shalt smite the Midianites as one man;" but Onkelos translates "Surely My Word shall be thy help, and thou shalt smite," etc. So, at a previous verse, The Angel of Jehovah says "The Lord is with thee, thou mighty man of valour;" but Onkelos gives Gideon's answer "Is the Shechinah of The Lord our help; whence then hath all this happened to us?" From which two places we see that The Word, and He who dwelt in the Shechinah, are the same; for the words of Onkelos cannot be rationally understood of the mere smoke and flame. So, David says,<sup>3</sup> "Let us fall now into the hand of Jehovah, for His mercies are great;" the Targum renders the words, "Let me be delivered into the hand of The Word of The Lord, for great are His mercies." So the Targum says, that Solomon<sup>4</sup> "Blessed The Lord God of Israel, who by His Word made a covenant with David my father;" and lastly, The Lord foreseeing the rebellions of His people, tells Solomon,<sup>5</sup> according to the Targum, that He will "remove them from before His Word." Take one more example, but we may multiply them to any extent, God says<sup>6</sup> to Moses, in reference to the altar before the door of the tabernacle, and at the mercy-seat between the Cherubim, "I will appoint My Word to speak with thee there." No place can prove more clearly who, according to the Targums, was He who dwelt in the Shechinah between the Cherubim.

Here, then, are testimonies from The Targums, but especially from those of Onkelos and Jonathan, which the Jews have bound up with their holy Bible, and venerate so highly. Compare them with each other; and, next, compare Philo with them; depending on The Targums, and not on Philo. And who can fail to see that The Jews taught, and do teach, that The Angel, and The Word, are titles for one and the same person, whose dwelling-place was

<sup>1</sup> Zech. ii. 5.

<sup>2</sup> Judges vi. 12, 16.

<sup>3</sup> 2 Sam. xxiv. 14.

<sup>4</sup> 1 Kings viii. 15.

<sup>5</sup> 1 Kings ix. 7.

<sup>6</sup> Exod. xxv. 22; xxix. 42; xxx. 6.

the Shechinah; and to Him they agree in attributing such acts, and offices, in leading and governing Israel, as show not only that He was a person, but also was *Divine*. Yet that, being The Angel of Jehovah, and being The Word of Jehovah, He must not be confounded with that Jehovah, whose Angel, whose Word, he was declared to be.

Why should I add more on this part of the subject? What person of common fairness, and of sound understanding, can fail to perceive that, according to the Jews, THE WORD is a title for a person, and a *divine* person; who spake, who appeared, who walked, who fought, who ruled; was prayed to, sacrificed to, vowed to; who pardoned sin, and undertook to discharge, and did discharge, for Israel offices proper to Jehovah alone? That this divine person The Word was, according to the Jews, the same as He who appeared to the patriarchs as THE ANGEL, tabernacled in flesh; and afterwards dwelt between the Cherubim, in the Shechinah? that, being The Angel of Jehovah, and The Word of Jehovah, He must not be confounded with that Jehovah whose Angel, whose Word, He was? And yet, that being prayed to, and sacrificed to, as Jehovah, he was in an equal sense, and in no inferior, JEHOVAH? Or else, contrary to Jewish revelation, Jehovah's glory was given to another. These things, I say, the Jews, ancient and modern, do and did by their Targums, and their Rabbis, profess to believe and teach: to say nothing of the authority of Philo, who deserves not to be despised.

*That the Jews did believe The Angel, or The Word, was to be Messiah, or Christ.*

One particular value of this investigation of the title THE WORD is to show, as it clearly does, the unreasonableness of the Unitarian notion that such title, so employed in the Jewish Targums, signifies no more than an attribute, or the eternal virtue, of God. To support which opinion they are accustomed to allege that the title is never used for *Messiah*. To which it were enough to reply that, except in the book of Daniel, of which they have left us no Targum, the name Messiah is never employed in the Hebrew scriptures for the predicted Saviour of Israel, but in such a way that a primary, and typical, application may be made of it to some person, king or prophet, as anointed indeed, but merely human. No wonder the

Targumists were careful how they substituted that divine title, **THE WORD**, in such cases, for Messiah, The Anointed. Still, we can arrive at the truth in another way, quite as satisfactory, by showing that, in various scriptures where the Jews with one consent admit their Messiah to be spoken of (though not by that very name), in such scriptures and corresponding the Targumists say that He, who is called **THE WORD**, is intended.

For instances; The Jews universally acknowledge that Gen. xlix. 10, speaks of Messiah; and so does Onkelos, who renders it, "Until Messiah come, whose is the kingdom, and the people shall obey Him." The Jews admit that "The Angel of His presence" who saved their fathers, Isa. lxiii. 9, and "The Angel of the covenant," who was to come suddenly to His own temple, Mal. iii. 1, are both titles of Messiah, and that such passages refer to Him. Yet, as we have shown,<sup>1</sup> scriptures concerning The Angel, to which these names must be referred, are interpreted in their Targums of **THE WORD**. Therefore, it follows, The Word was, according to such Targums, to be Messiah. So they admit that Isaiah viii. 14, speaks of Messiah "as a stone of stumbling and rock of offence" to Israel; but the Targum renders such place "The Word shall be," etc. etc. Zechariah speaking, as the Jews admit, of Messiah in ch. vi. 12, exclaims, "Behold the man, whose name is The Branch"; or "The East" according to the Alexandrian Jews in the Septuagint.<sup>2</sup> Philo (who was an Alexandrian Jew) says plainly, that "The East" here spoken of is **THE WORD**, "the most ancient Son, the first-begotten" of God, The Creator of the world; also he calls Him, God's "first-begotten Word, most ancient Angel, being Archangel of various names; for He is called Beginning, and Name, God, and The Man according to the (God's) image." Also God's "eternal image," for, says Philo, "God's image is that most ancient Word." *On Confusion of Tongues*, p. 329, 341.

Similarly of Jews in modern times: Thus on, "Send I pray thee by the hand of him, whom thou wilt send," Exod. iv. 13, the Targumist refers it to The Word; but, for all that, R. Meyr

<sup>1</sup> See above, p. 175—178.

<sup>2</sup> Ἰδοὺ ἄνθρωπος, Ἀνατολὴ ὄνομα αὐτοῦ.



Aldabi in his book *Seville Emunoth* explains the place of Messiah. And, even R. Solomon Jarchi, one of those modern Jewish commentators who have led to departures from the ancient faith, says "The Word was to manifest Himself in<sup>1</sup> Messiah". And Jonathan refers to Him, Isaiah xlv. 17, "But Israel shall be saved with an everlasting salvation," translating in his Targum "Israel shall be saved by The Word of The Lord with an everlasting salvation." So, on Hosea i. 7, where God promises to save Israel by "Jehovah their God," the Targum renders it by "The Word of Jehovah;" and the Jews, at this day, who accept the Targum, understand the place of Messiah. Also, they refer to Messiah, Isaiah xlv. 6, "Thus saith The Lord The King of Israel, and His Redeemer The Lord of Hosts: I am the first, and I am the last; and beside me there is no God:" maintaining that Messiah will be their last King, as He has been their first; which last fact they infer from Ps. lxxii. 8, and Dan. ii.35—44: in *Bresh Rabba* on Gen. xlii. v. 6. Similarly on such places as Ps. xlv. 7, "Therefore God, even thy God, hath anointed thee," etc.; or Isaiah xl. 9, "Say unto the cities of Judah, Behold your God"! or Dan. ix. 17, "Cause thy face to shine upon thy sanctuary that is desolate, for The Lord's sake": places where The Lord is spoken of as anointed (Messiahed), or as sent, or as one for whose sake God forgives, the Targum continually applies such expressions to THE WORD, but the places themselves are understood of Messiah. And lastly, the Jews, in *Midrash Tehillim*, believe that at the second coming of Messiah the Shechinah is again to be seen by Israel; and that to Him they are to apply Isaiah xxv. 9, "And it shall be said in that day, Lo! this is our God; we have waited for Him, and He will save us: this is Jehovah; we have waited for Him; we will be glad, and rejoice in His salvation!"

I hope it is clearly proved that passages, which the Jews interpret of Messiah, they also understand of THE WORD: and that, therefore, the Unitarian objection that the title THE WORD is never applied to Messiah is proved to be valueless. I hope it is plainly seen that thus the Jews interpreted THE WORD to be

<sup>1</sup> *בְּתוֹכּוֹ* in the middle of him.

their Messiah; and also, from the above places, that they believed Messiah was their God. But, I intend the reader to see this even more distinctly.

*That the Jews understood The Angel, or The Word, The Messiah, or Christ, to be also THE SON OF GOD.* Still further, the Jewish church believed The Angel of their covenant, their Messiah, to be also THE SON OF GOD; in that sense of equality in deity with the Father, which is maintained by Christians.

This is the proper head under which to class the idea of WISDOM, as a name for The Son of God, found in several places of holy scripture. It is as a son in the bosom of his father that they interpret the wisdom exalted by Solomon at Prov. viii. 22, 25. They maintain that the wisdom by which God founded the earth, as David says in Psalm ciii. 24, is the same as Solomon celebrates in Prov. iii. 19. This is the sense of their Targums, their Midrashim, and Cabalistic authors, upon Gen. i. 1; according to R. Mardochay, and R. Menahem. They take this wisdom to be the same person whom the Shechinah represented; who was also indicated by the terms, Memra, Logos, and WORD. And they refer to such wisdom the same actions, power, worship, and majesty. They understand WISDOM, who rules the world at Prov. viii. 22, to be the same as spoken of at Prov. iii. 19; and to be The Son of the Living God, who spake by Ezekiel at chap. xxii. 2. See R. Menahem on the Pentateuch, fol. 1, col. 2; from *Breshit Rabba*, and from *Zohar*: also fol. 2, col. 1; fol. 35, col. 12; and fol. 44, col. 1.

But they deduce Messiah's sonship to the living God much more specifically from other scriptures. Thus, setting out with Solomon's remarkable enquiry,<sup>1</sup> "What is His name, and what is His SON's name, if thou canst tell?" The book *Zohar* refers this to Messiah, who is spoken of in the second Psalm, "Thou art my Son"; and, "Kiss The Son": pt. 3, fol. 124, col. 3. And Philo, two hundred years before, had preserved the opinion of the ancient Jews that The Son was The Word, when he says that The Word, by whom they swear, was begotten; *On Agriculture*, p. 195: also that, God begat His wisdom according to Solomon, Prov. viii. 24; *On Drunkenness*, p. 244: which Wisdom he dis-

<sup>1</sup> Prov. xxx. 4.

tinctly says is The Word; *On Allegories*, pp. 48, 52: Also that, The Word is the most ancient Son of God; His image; His first-born; *On confusion of tongues*,<sup>1</sup> pp. 329, 341. And see also, for the identity of The Word, and of Wisdom; *On Allegories*, pp. 79, 93.

The ancient Jewish church, as Jarchi admits, agreed in referring the second Psalm to Messiah, as THE SON OF GOD. "Thou art my Son, this day have I begotten Thee." The twelfth verse was rendered by Aben Ezra, and in the *Midrash*, and in the book *Zohar*; "Kiss The Son lest He be angry, and lest you perish from the way." Also, in *Tehillim Rabba*, the Psalm is similarly applied to Messiah as The Son of God. So, too, in *Breshit Rabba* on Gen. i., xlix.: so the Talmud, in *Succa*, ch. 5. So Saadiah Higgaion on Dan vii. 13. I have<sup>2</sup> already observed that the translation which the Septuagint gives us of this verse has been formally rejected by the Jews. This they did in their Spanish edition published at Ferrara. Though as to that translation, which is "Take hold of instruction," we may remark that the Seventy have but put the *effect* for the *cause*; since he who worships The Son, and he alone, receives instruction unto eternal life. We have no distinct explanation, from Jewish authority, of the phrase "To-day," as used in the seventh verse of the Psalm. But we have a remarkable place in Philo, *On Fugitives*, p. 458; upon the passage, "But ye<sup>3</sup> that did cleave unto The Lord your God are alive every one of you this day." He observes, "this expression 'this day' is the infinite and immeasurable age; for periods of months, and years, and times in general, are the adjustments of men as to limitable number, but 'to-day' is the true title of eternity." Accordingly, Philo in two places, *On Agriculture*, p. 195, *On Confusion of Tongues*, p. 341, calls THE WORD "the first-begotten of God;" and "The Eternal Image of God."<sup>4</sup>

This same title, THE SON, is given to Messiah in Psalm lxxii. 17. "His name shall endure for ever; before the son *Innon* was His name; men shall bless themselves in Him; all the Gentiles

<sup>1</sup> See above, p. 154.

<sup>2</sup> See also above, p. 90.

<sup>3</sup> Deut. iv. 4.

<sup>4</sup> ἀλλὰ τοι τῆς αἰδίου εἰκόνης αὐτοῦ λόγου, τοῦ ἱερωτάτου. Θεοῦ γὰρ εἰκὼν, λόγος ὁ πρεσβύτατος.

shall call Him blessed." Jarchi, though he thinks proper to apply this Psalm to Solomon, admits that the ancient Jews understood it of Messiah. And the word *Innon*, formed from נ to *propagate*, implies Sonship. "Before the sun, INNON was His name." Hence the Jews, in *Midrash Tehillim*, on Psalm xciii. take *Innon* for one of Messiah's titles: so also in Talmud *Sanhedrim*, c. 11, fol. 92, col. 2; and in *Rabboth*, fol. i., col. 3. And it follows from the text that Messiah had this name *before the sun*, i.e., before creation, from all eternity, as eternity is described in Psalm xc. 2, and Prov. viii. 22, 29. And the Jewish liturgy teaches the same at the present day. "In the Liturgy for the Day of Atonement is found the following remarkable passage, which is given from David Levi's edition of the synagogue service books, and in his translation. 'Before He created any things, He established His dwelling (the temple) and *Innon*. Our righteous anointed is departed from us: horror hath seized us, and we have none to justify. He hath borne the yoke of our iniquities, and of our transgressions, and is wounded because of our transgression. He beareth our sins on His shoulder, that He may first pardon for our iniquities. We shall be healed by His wound at the time that the Eternal will create Him (the Messiah) as a new creature. O bring Him up from the circle of the earth, raise Him up from Seir, to assemble us the second time on Lebanon by the hand of INNON.' " I take this on the authority of a distinguished Hebraist of the present day.<sup>1</sup>

Again, on Psalm lxxx. 15, where David prays that God would look down, and visit His vine: and adds, "And the *branch* which Thou madest strong for Thyself;" the Hebrew word for *branch* is Son; and the Targum takes it literally, interpreting the place, "Even for the sake of King Messiah." Also, in Psalm lxxxix. 25, 26, Jehovah is described as saying, "I will set His hand on the sea, and his right hand on the rivers. He shall cry unto me, Thou art My Father"—the ancient Jews refer this to Messiah; and many of the moderns accede to the opinion, finding it impossible to apply it to Solomon.

<sup>1</sup> Dr. McCall, in "Aids to Faith," pp. 127, 128.

Further, the word *Branch* is a Hebraism for *Son*. Just as, in Jeremiah xxiii. 5, The Branch of David means The Son of David; so, in Isaiah iv. 2, "The Branch of Jehovah" means The Son of Jehovah. Accordingly, Jonathan interprets, "In that day shall The Branch of The Lord be beautiful and glorious," of Messiah; whence it is fairly concluded that Jonathan regarded Messiah as The Son of God. So also, Isaiah ix. 6, "Unto us a child is born, unto us a Son is given," etc., The Targum interprets of Messiah; and the Jews long after Christ's time did the same. Jar-chi, who died A.D. 1180, is perhaps the first (after R. Hillel) who forsook the traditional sense of his nation by referring to God, and not to Messiah, the place,—“His name shall be called Wonderful, Counsellor, The Mighty God,” etc. We shall all know what to think of R. Hillel, from the fact that he taught the Jews King Hezekiah was the true Messiah, and that no other was to be expected. But upon that title WONDERFUL, given to Messiah, I have already spoken.<sup>1</sup> Zechariah carried on<sup>2</sup> from Isaiah, and from Jeremiah, the use of that name THE BRANCH, as equivalent to Son: "Behold The Man, whose name is The Branch." And this place the Jews, long before and long after Christ, interpreted of Messiah. See *Echa Rabbathi*, p. 58, col. 2.

And from these various considerations I submit it is clear that the Jews, who understood THE WORD was to be their Messiah, did also understand Messiah to be THE SON OF GOD. I proceed to show that, understanding Him to be The Son of God, they also believed that, in such case, He was JEHOVAH.

That the Jews did acknowledge Messiah, as The Son of God, to be also JEHOVAH. Upon Leviticus xxvi. 12, "I will walk among you, and be your God," the later Jews, as R. Ben Nachman, following the author of *Torath Cohanim*, built their expectation that God would dwell among them in Messiah's days; and, upon Zechariah ix. 9, "Behold thy King cometh unto thee: He is just, and having salvation," etc., their most ancient traditions assert that God Himself will effect the salvation of Israel.<sup>3</sup>

<sup>1</sup> See above, p. 75.

<sup>2</sup> See my "Notes on the Rest. and Conversion of Israel," pp. 78—125.

<sup>3</sup> For other proofs to this effect, see above, p. 176.

Again, the following passages,<sup>1</sup> "I will wait for the God of my salvation," "Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed," "The King of Israel, even The Lord, is in the midst of thee," "But unto you that fear My name shall The Sun of Righteousness arise with healing in His wings," in which passages, with their contexts, JEHOVAH is clearly called The King of The Jews, the Targum refers them, and other such, to The Word, and to the times of Messiah; and most of them are still applied to Him by Jewish writers; as may be seen in *Guniath Eggoz*, from which Reischlin extracted his books of the Cabala. So also, Psalm xlv. 6, 7, "Thy throne, O God, is for ever and ever; the sceptre of Thy kingdom is a right sceptre," etc., (a passage which Trinitarians, following the new testament, apply to Christ, and maintain it asserts His Godhead), the Targum also applies it to Messiah, so confessing that He is God; and R. Arama says, "All agree that this passage is spoken of Messiah." While Unitarians, as we shall see in another chapter, have endeavoured to evade it in a manner which even an apostate Jew declined to sanction. That the Targum does acknowledge Messiah to be God is also manifest from Jonathan's application, just referred to,<sup>2</sup> of Isaiah ix. 6 to Him: "His name shall be called Wonderful, Counsellor, Mighty God," etc. To which place, and the inference thus drawn from it, the Jews are at this day unable to find an answer. Again, on Isaiah xxviii. 5, "In that day shall The Lord of Hosts be for a crown of glory," etc., the Targum reads, "In that day The Messiah of The Lord of Host shall be," etc. So, on Jeremiah xxiii. 6, and xxxiii. 15, "And this is His name whereby He shall be called Jehovah our Righteousness," the Targum acknowledges that Messiah is He to whom this name "Jehovah our Righteousness" is given. And the same interpretation has continued among the Jews down to this day.<sup>3</sup> This has been proved from a great number of their authors, and from their liturgies; one M. Edzardi having pub-

<sup>1</sup> Micah vii. 7; Habakkuk iii. 13; Zephaniah iii. 14, 17; Malachi iv. 2.

<sup>2</sup> See above, p. 184.

<sup>3</sup> For further remarks on this title, see below, pp. 224, 225.

lished a book for that purpose at Hamburgh, A.D. 1670. But, indeed, R. David Kimchi owns this; and quotes the authority of two other eminent Rabbis for doing so; viz., R. Aba Bar Caana, and R. Levi in *Echa Rabathi*. The attempted evasion of some Jews, that the name 'Jehovah' is sometimes given even to inanimate objects, as an altar, etc., will be referred to in the next chapter. Let it suffice to observe, at present, that Messiah is not an inanimate object, and that makes all the difference. Also, on Psalm cx. 4, "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec," R. Menahem refers the priesthood of Messiah to God: folio 18, col. 1, and folio 31, col. 1. So, on Hosea ii. 19, 20, where Jehovah says, "I will betroth thee unto Me," etc., the Jews, according to R. Manahem, on Genesis, folio 15, col. 1, refer it to Messiah. And it is a well known Jewish tenet that Messiah is The Bridegroom of their church: this was John the Baptist's allusion in his words recorded at *John* iii. 29. But Hosea distinctly affirms that The Bridegroom is JEHOVAH. So, also, on Zech. xii. 10, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon Me whom they have pierced," etc., the Targum refers it to Messiah; who, therefore, pours out The Holy Spirit upon His people.

The *deity* of Messiah is fairly to be inferred from His titles, and from the fact that the Jews admit He was to be worshipped. Thus in *Ecclesiasticus*, a Jewish uninspired book of B.C. 280, it is written "I called upon The Lord the Father of my Lord." Just as David, when inspired, said long before, "The Lord said unto my Lord," Psalm cx. 1. So, as we<sup>1</sup> showed on Psalm ii. 12, "Kiss The Son" means "Worship The Son;" and the Jewish church unanimously referred this to Messiah. So, just as Christians know<sup>2</sup> from the new testament that, Psalm viii. 3, "Out of the mouths of babes and sucklings hast thou ordained strength," etc., gives Messiah *divine* praise, they also know from the Jewish *Midrash* upon Cant. i. 4, that the Jews understand it so; for there these very words are referred to God, whom the babes of

<sup>1</sup> Eccles. li. 10; also, see above, pp. 90—94.

<sup>2</sup> Matt. xxi. 16.

Israel are to bless. This shows clearly that the praises meant in the passage are *divine* praises ; and that, therefore, Christ by accepting them before the Jews claimed *divine* honours. Similarly, in Psalm xlv. 11, "He is thy Lord, worship thou Him ;" the Targum, and all Jewish interpreters, refer this to Messiah. And, lastly, to Messiah the Jews refer all the Psalms from Psalm xc. to Psalm c. ; and understand of Him, Psalm xcv. 6, 7, which is plainly spoken of Jehovah, "O come let us worship, and bow down ; let us kneel before Jehovah our Maker. For He is our God ; and we are the people of His pasture, and the sheep of His hand."

This part of my undertaking is completed. The attentive reader will observe that the entire scheme of scripture interpretation advanced previously, on my own authority, in reference to the *deity* of Messiah from the old testament, has now been specifically supported in detail, book after book, verse after verse, by references to the highest Jewish authorities, ancient and modern. No lengthy summary is needed. By a continuous, and powerful, chain of citations from those authorities, we have proved that the Jews consider THE ANGEL OF JEHOVAH mentioned in the Pentateuch, and by the prophets, to be the same as He who dwelt in the Shechinah : that He was known to them as The Angel of Jehovah, as The Word of Jehovah, as The Son of Jehovah, yet also as JEHOVAH : and that, therefore, since The Angel, The Word, The Son, cannot be rationally confounded with Him, whose Son, whose Word, whose Angel, He was ; and, yet, was really (as the Jews believed) JEHOVAH ; it follows, that the Jews were taught, and did believe in, a *plurality* in Jehovah : and that Jehovah had An Angel, had A Word, had A Son, to whom the titles, and all the attributes, and the supreme worship of Jehovah, are admitted by them to be given in holy scripture : and that, therefore, God The Father and God The Son are scriptural distinctions in The Deity, Jews themselves being the judges. But, *any* sort of plurality in Deity being thus proved, a long advance is made towards the Christian doctrine of The Holy Trinity ; which also we now proceed to establish from Jewish authorities.



*That the Jews  
did acknowledge  
the divine per-  
sonality of The  
Holy Ghost.*

On this head it should first be observed that the Targums (our highest authority) being versual paraphrases of holy scripture the name of The Holy Spirit occurs in them exactly as it does in the text of the sacred writings themselves. And that, so far as the Targums are concerned, the question still remains what it is at its very origin, viz., a question of interpreting certain expressions of holy scripture. And, indeed, Jewish authors in their works of far later date do more generally employ the title "The Holy Spirit" as Christians do, than give any explanation of the sense in which they use the term. Still, even in this respect, God has not left Himself without witness; and we shall be well able to satisfy the reader that the Jews did, with singular distinctness, believe in, and teach, the divine personality of The Holy Ghost: and, by consequence, (the deity of The Word, The Son, having been proved) did believe in, and teach, the doctrine of Trinity in Unity. It will be seen that the very texts which we have made use of in previous pages, are those which the Jews refer to for this purpose.

Thus R. Menahem, on Isaiah xlviii. 16, "And now The Lord God, and His Spirit, hath sent me," interprets it of the prophet sent by The Lord God and by The Holy Spirit; implying the personality by His so sending the prophet. So also he calls The Holy Spirit the mouth of God. (Ezekiel terms Him the *hand*);<sup>1</sup> and he says that He created the angels: but a creator must be a *person*. So Moses Botril, on Genesis i. 2, says it was The Holy Spirit, who moved on the face of the waters. And the same Botril, on Job xxviii. 12, "Where shall wisdom be found? and where is the place of understanding?" says this is spoken of The Holy Spirit. So also, on Psalm xxxiii. 6, "By the word of The Lord were the heavens made, and all the host of them by The Spirit of His mouth," all Jews interpret the last sentence of The Holy Spirit; and connect the verse with Genesis i. 2; maintaining that Moses speaks there, not of a created word, but of a divine and uncreated Being, who acted as Creator. This is ac-

<sup>1</sup> See above, p. 152.

knowledge by Leo Hebræus, *Dial. de Amore*; and by Menasseh Ben Israel, Concil in Gen. ix. 2, § 7.

Moreover, they thus acknowledge the divine personality of The Holy Spirit, directly as one of The Holy Trinity. Thus, on Psalm xxxiii. 6, they say it is spoken of The Holy Trinity; viz., Jehovah, His Word, and His Spirit. For, they were accustomed to distinguish from Jehovah, whom they termed *The Hidden One*, Him whom they called The Word, as *The Cochma*, or Wisdom, and Him who is named The Holy Spirit, as *The Bina*, or Understanding. So that, while they account for the plural form of the word *Elohim* (God) as intended to denote the excellent virtues of The Most High, they also maintain that scripture has adopted this plural style to express the unity of God with these two The Word, and The Spirit; as Wisdom, and Understanding: who, they say, are spoken of in Proverbs iii. 19 as having been engaged in the work of creation. And they cite on this subject, Eccles. xii. 1, "Remember thy *creators*." See Bechaje on the Pentateuch, fol. 4, cols. 2, 4; and R. Joseph de Karmitol in *Saare Tsedec*, fol. 7, col. 2. Hence it is that, on Isaiah xlviii. 13, they are accustomed to say that "God hath founded the world by His two hands:" *Bechaje in Gen.*, fol. 3, col. 2. Thus acknowledging The Word and The Holy Ghost to be efficient causes with God. So also R. Menahem, *Breschit Rabba*, fol. 1, on Proverbs iii., and Psalm xxxiii. 6.

Further, in this unity of God they acknowledge a trinity of persons, as Christians do; using such words as *persons*, *degrees*, *glories*. Thus R. Menahem, fol. 11, col. 1, and fol. 63, col. 4, on Gen. xix. 24, "And Jehovah rained upon Sodom from Jehovah," acknowledged that the two JEHOVAH are two persons, which they call expressly two *Prosopin*. So the author of *Zohar*, in Levit. col. 116, says "Come, and see the mystery in the word *Elohim*, viz., There are three *degrees*, and every degree is distinct by Himself; and, notwithstanding, they are all one, and one is not separated from the other." And, again, in Exod. col. 75, upon the words of Deut. vi. 4, "Hear, O Israel, Jehovah our Elohim is one Jehovah"—"they must know that those three (viz., יהוה, אלהים, יהוה) are one *unum*; and that is a secret which we learn in the mystery of the voice which is heard. The voice is one *unum*, but it contains three *modes*, viz., the fire, the air, and

the water. Now these three are one in the mystery of the voice, and they are but one *unum*. So, in this place, Jehovah, our Lord, Jehovah, are one *unum*." Similarly, on Isaiah xl. 14, "With whom took He counsel?" etc. R. Abraham Ben David answers "With the three *Sephiroth*, i.e., glories." And they agree, according to R. Joseph Ben Gekatilia, that these three *Sephiroth*, or glories (which they also call δυνάμεις, or *powers*) were never seen by any body; and that there is no discord, nor imperfection, among them.

I shall merely add, under this head, that Philo the Jew (who lived ages before the Jewish authors here quoted) speaks of Deity in a style very similar. In many of his books; e.g., on *Abraham's sacrifice*, p. 367; on *Life of Moses*, p. 669; on *Noah's Planting*, p. 226, etc., he speaks of God as having two supreme powers; one of which he calls Θεός, or God; the other, Κύριος, or Lord. He states that these powers are uncreated, eternal, infinite, incomprehensible; and the Great Jehovah he calls ὁ ὢν — *He that is*.<sup>1</sup> Says Philo, "In the middle is The Father of all Things, on each side of Him are the two powers, the eldest and the nearest to the ὁ ὢν, or Jehovah; whereof one is the creative power, the other is the royal power: the creative power is called *God*, the royal power is called *Lord*. He, therefore, in the middle being attended by these powers on each side of Him, represents to the seeing faculty the appearance sometimes of one, sometimes of three." See, *On Confusion of Tongues*, p. 345; *On Fugitives*, p. 465; *On Divine Heirship*, p. 504; also *On Noah's Planting*, p. 226. Philo also assures his readers that this is a great mystery; and kept among the Jewish doctors, as a *cabala*, lest the people should misunderstand it, and fall into polytheism.

Nor are we justified in despising *The Cabala* on such a subject as this. Let it be admitted that it contains many extreme, and unjustifiable, refinements upon the words or letters or form of the Hebrew scriptures; or even many follies of interpretation; we have no reason to charge its authors with wilful corruption of such scriptures in a particular which would singularly favour

<sup>1</sup> The translation by The lxx. of  $\epsilon\gamma\omega\ \epsilon\mu\iota$ , in the sentence "I am that I am"  $\epsilon\gamma\omega\ \epsilon\mu\iota\ \delta\ \omega\upsilon$ . Exodus iii. 14.

Christianity. Nor will such admission of errors, and of fancies, in the Cabalists dispose of the undeniable traces they exhibit of belief in a Holy Trinity; nor of the agreement of their writings, in this respect, with the Targums and with Philo. Indeed, the truth is that Jewish opinions on this head are built upon the very same scriptures which the apostles, and their immediate successors, quoted for the same purpose. And we are more concerned, just now, with the Jews' own opinion of their Cabala, (for which we may refer below<sup>1</sup>) than with our own. I have spoken of the terms, or words, by which the Jewish doctors were wont to designate The Holy Trinity. They distinguished them as *Sephiroth*, or Splendours; as *Madregoth*, or Degrees; and even as *Prosopin*, or Persons. And they, also, knew the titles, Father, Son, and Holy Ghost. For, in *Zohar*, they have given the title "Father" to the first *Sephirah*, whom Philo calls *ὁ ὢν*, *He that is*. And whom they used to call *אין סוף* *without end*, i.e., The Infinite. But, since they acknowledged The Father, it follows that they must have acknowledged A Son; as indeed we have abundantly shown<sup>2</sup> they did. Him, The Son, they also knew as Wisdom, and commonly called *קנין שני* The Second Glory. And, we have just seen, they also knew The Holy Ghost; the third *Sephirah*, or Glory. Further, when they speak of these three *Sephiroth*, they understand (as we do) three *personalities*, as distinct from mere ideas, or attributes. For, though they held *ten* *Sephiroth* in all, they regarded the first three, as persons; and distinguished them from the last seven, as attributes; or, as<sup>3</sup> Christians might say, "seven spirits which are before His throne." Hence, they called these seven divine attributes *Middoth*, or measures. And so R. Menahem, the great Cabalist, says distinctly "*Tres primariæ numerationes, quæ sunt intellectuales, non vocantur mensuræ.*" Indeed, to express The Holy Trinity, the Jews have employed nearly the same ideas as Christians, they conceive of God as three *פנים*, or *faces*; or three *היחודות*, or *subsistences*. And, if we regard the *procession* (as it is termed) of The Holy Ghost, the author of *Zohar*, and the author of *Habbahir*, teach that He, The Third *Sephirah*, proceeds from The First, by

<sup>1</sup> Buxtorff's "Rabbinical Lexicon," pp. 1953, 1954.

<sup>2</sup> See above, pp. 156—158.

<sup>3</sup> Rev. i. 4.

The Second. And R. Menahem follows that doctrine fol. 1, col. 3. So R. Hay Haggaion, who lived seven hundred years ago, says there are three *Lights* in God: the *ancient*, or קדמון *Kadmon*; the *pure*, or טהור <sup>1</sup> *Tsak*; and the *purified*, or מטקטק *Metsaktak*: and that these three are one God; and that there is neither plurality of God, nor polytheism, in this. So, again, R. Hamay Haggaion in his book, of *Speculation*, cited by Reuchlin, p. 651, "Hi tres, qui sunt Unum, inter se proportionem habent ut יידי יידי יידי *unum, uniens et unitum*." He said before, יהוה ראש וקצוץ וסוף *Sunt principium, et medium, et finis*; et hæc sunt unus punctus, et est dominus universi."

And, to end this investigation, we may add that the Jews had various symbols to express their idea of Trinity in Unity of the Godhead. Thus, the first three letters of the incommunicable name were used to denote the three first *Sephiroth*, or splendours, above explained: י Yod, ה He, ו Vau; and the second, viz. ה He, which occurs twice in the word Ye Ho Va H denoted, they said, the two natures of the second splendour, or person, viz., THE WORD. The equilateral triangle, with three small circles at the angles, and the letter (י) Yod, the first in Jehovah, inscribed in the upper angle. The three equal sides indicated the three equal powers; while the *Yod* indicated that Jehovah was intended, whose perfection was symbolized by the circles. The letter ש *Schin* was another emblem of The Holy Trinity. It consists of three smaller branches springing from one stem; and was written distinctly on the phylacteries, which the Jews wore on their heads. Lastly: The Jews wrote the name of The Most High symbolically by including three *Yods* within a circle, and writing the vowel *Kamets* under the *Yods* within the circle. The circle, as usual, denoted perfection; *Yod*, the first letter of the name *Jehovah* indicated, by its repetition thrice, the three persons; the *Kamets* was the vowel-point of perfection, and denoted the unity of the divine essence. Again, the *Sephiroth*, or splendours, were represented sometimes by ten concentric circles, and sometimes by a tree with extended branches. Of the *tree* symbol R. Schabte says "They are three degrees; the root, the stem, and

<sup>1</sup> Those who have my "Call to England," will not fail to connect this title for The Second in The Holy Trinity with Isai. xviii. 4, as there explained.

the branches ; and these three are one." Of the *circle* symbol (the circle being, as with the Egyptians, the hieroglyphic of perfection), R. Isaac says of the three outer circles, "These are the highest numerations, which possess one throne, on which sits The Holy, Holy, Holy, Lord God of Hosts." The remaining circles denoted, as we have noticed, the perfect attributes of God. Once more, as to the well known<sup>1</sup> blessing commanded by The Lord to be pronounced upon the congregation of Israel :

"Jehovah bless thee, and keep thee :

Jehovah make His face shine upon thee, and be gracious unto thee :

Jehovah lift up His countenance upon thee, and give thee peace,"

R. Menahem says it was pronounced in three different tones corresponding to each part ; and other Rabbis say that the priest's hand was raised, with the three fingers extended, the thumb and the little finger being closed. This, they state, was done to denote the Trinity in Godhead. Upon this symbolising of The Holy Trinity the greatest care needed to be exercised ; and the value of the symbols is increased accordingly. It was a mode of expressing thought which could not creep in, or become prevalent, without special, and studied, design ; as, indeed, the significant power of the symbols shows. I have<sup>2</sup> ventured also to hint at another illustration "the threefold cord" ; but no illustration can convey adequately the doctrine intended.

*The foundation of our belief is, after all, Holy Scripture.* In surveying the whole of the authorities now appealed to for the purpose of proving that the Jews had, and have, certain distinct ideas of the doctrine of Trinity in Unity of The Godhead, I must again request the reader to remember the degree of weight we desire to have attached to each. We place the Targums, first ; the Rabbis, second ; and Philo Judæus, last. Because he is not a recognised Hebrew authority ; the Targums, and the Rabbis, are. Also because the value and the nature of his evidence as to The Word, or *Logos*, have been hotly disputed ; not only by Unitarians ; but also among Trinitarians themselves. In a word it has been said that Philo borrowed his ideas from Plato, the Greek

<sup>1</sup> Numbers vi. 22—27.

<sup>2</sup> See above, p. 8.

Philosopher; and that his language is to be interpreted accordingly. That Philo thus borrowing from Plato, Justin Martyr, and others, borrowed from Philo; and that, so, the idea of a Trinity in Godhead is originally Platonic, and therefore *heathen*; and from Plato has been handed down through Philo, and from Philo through Justyn Martyr, to the great confusion and corruption of the Christian Church.

So widely have the champions on either side disagreed, that, while Bishop Bull, for instance,<sup>1</sup> observes that it would be more correct to say that Plato *philonized* than that Philo *platonised*; and Allix doubts whether<sup>2</sup> Philo had any extensive knowledge of Plato's writings; others, of whom I select one distinguished member of our own communion, have minutely examined Plato's writings,<sup>3</sup> and Philo's, for the very purpose of showing that Philo Judæus was "no inconsiderable Platonist."

But I ask the reader to bear in mind two things. First: that even if Philo was a Platonist, The Chaldee Paraphrasts who made, and those who put together, the Targums, were not Platonists; and The Rabbis, were not Platonists; and the entire Jewish people, who have received those Targums for centuries, and do receive them, and consider them almost inspired, were not, nor are they, Platonists. Now it is upon those Targums, and those Rabbis, we depend for Jewish evidence. Second: Plain people like ourselves will leave those who please to dispute over the remains of Philo Judæus; we are not even much concerned about Justin Martyr, though we may reverence his memory; and, as for Plato, it is enough to observe that he was a heathen. There lie our Bibles. It is a matter strictly of scripture interpretation; and, Plato and Philo and Justin Martyr set entirely aside, we can, God be praised, read our Bibles as with a sunbeam; and conclude beyond doubt that The Father is God; and that The Son was revealed to the Jews to be supremely worshipped, and is, therefore, God; and that The Holy Spirit is spoken of in

<sup>1</sup> See "Defence of Nicene Creed," vol. i., Edit. Libr. Angl. Cath. Theology, 1861.

<sup>2</sup> Allix's "Judgment of Jewish Church," etc., p. 284.

<sup>3</sup> Dr. Morgan's "Investigation of The Trinity of Plato, and of Philo Judæus," etc. Edited by the Syndics of the Cambridge Press, 1863.

such terms as denote His *personality*, (His Godhead being, even by Unitarians, not disputed); and that, therefore, each is God.

Still one may be allowed to express the conviction that the truth of the matter in dispute lies with those who deny that Philo gathered his ideas from Plato. And it is noteworthy that the advocates on the other side destroy their own argument. They say that the Christian Church borrowed, through Justin Martyr, their idea of The Trinity from Philo, who took it from Plato. And yet the distinguished scholar just referred to, having searched Plato through and through for that very purpose, concluded that there were no traces of the Christian doctrine of The Holy Trinity in Plato's works; yet that, also, Philo did borrow from Plato; and Justin Martyr, and others, from Philo. But, if the works of Plato contain no traces of the doctrine, what did they borrow? The argument overreaches itself. Moreover, I am persuaded that a devout, and impartial, mind comparing the account such writers give of Philo's sentiments with the abundant places in his writings to which we have referred, will come to the conclusion that by The 'Logos' Philo Judæus did mean a divine person, viz., The Word of God, and not any mere qualities, attributes, or ideas. Thus, be it granted that Philo allegorises many parts of the Mosaical history, as for instance<sup>1</sup> the narrative of Hagar's flight, or Balaam's covetousness, he cannot be supposed to explain away or deny, nor does he, the literal historical truths and facts of such narratives. And when he tells us that The Logos appeared to Abraham, to Jacob, to Moses, led Israel, fought for Israel, dwelt in the Shechinah, etc., (as we have proved He does) such places in his works are not to be set aside with the notion that by The Logos he<sup>2</sup> meant "the divine intellect," "the abstract design or the reason of God," "the shadow of God," "the general design of the universe," etc. Such expressions, or similar, Philo may apply to The Logos in some places; without prejudicing his belief in His *personality* in others. The places cited show his belief in such personality. And, similarly, Christians may devoutly believe in the divine personality of THE SON OF GOD; and yet, whenever they venture to reflect upon His *nature*, may<sup>3</sup> follow St. Paul, taught of The Holy

<sup>1</sup> Morgan's "Trinity of Plato," etc., pp. 85, 86.    <sup>2</sup> Ibid, pp. 75, 76, 84.

<sup>3</sup> 1 Cor. i. 24; Col. i. 19; ii. 9; Heb. i. 3.



Ghost, and call Him "the wisdom of God," or "the power of God," or "the fulness of God," or "the brightness of God's glory," or even "the express image of God." Such expressions are strictly scriptural, yet are mysterious and vague, and admit of no reduction to defined ideas; and still are quite consistent, as we know, with belief in The Son's *personality*.

*Brief Summary of this chapter.* Whoever considers what has been advanced in the present chapter to prove that the Jews of old had, and taught, the idea of Trinity in Unity of God-head, corresponding to that of the Christian Church, will (I think) not hesitate to conclude that the evidence is satisfactory. We were not to expect so full a perception of that great truth, as is vouchsafed to ourselves in the pages of the new testament. That would have been contrary to the very genius, and to the higher blessedness, of the Christian religion. For us the great mystery of redemption by incarnation of Deity has been fully wrought out. To them, though rightly expected, it was but foreshadowed. Still the incarnation, in which they believed, of THE WORD in The Angel who appeared to their fathers; and the indication of His presence in the Shechinah for purposes of local worship; were in principle the same as, and were in effect most fitting prefigurations of, the great Christian truth of God-Incarnate. We have shown that they did believe that "The Word was God:" that they did believe also that He was THE SON OF GOD: that they did believe, and by their great authorities do still teach, such great truths: and that He, The Word, The Son of God, was also GOD: and was to dwell among them in flesh, and to become their Messiah: which is all Christians mean when they say that Jesus, The Son of God, is Christ and God. We have also shown that they did believe, and do by their great authorities yet teach, the divine *personality* of The Holy Spirit; and, therefore, He being associated with The Father, and with The Son, they did believe and do teach the doctrine of a Holy Trinity. And we have even shown that their favourite doctors do actually employ, to express their idea of Trinity in Unity, terms precisely equivalent to, and almost the same as, those used by Christians.

We are quite aware that the fallen school of modern Jews, at the head of whom may be placed *Maimonides*, have done their

utmost to deny these facts, or to explain them away. These blind guides the Unitarians have followed. And even certain members<sup>1</sup> of our own Church have been led away by the comments of Jarchi and others, which are bound up in the Venetian editions of the Hebrew Bible, already referred to. These modern Jews have, in their hostility to Christianity, corrupted the faith of their ancestors. And Maimonides (whom a distinguished Hebraist has<sup>2</sup> lately termed "the father of Rationalist theology") may be taken as their representative. He lived about the twelfth century, and was a Talmudist; but acknowledged with regret that it was not until the decline of his life that he began to study the traditions of the Jewish fathers. Maimonides has endeavoured to evade the argument for the divine personality of the Memra, i.e., THE WORD, in two ways. *First*, by teaching that the Paraphrasts used that name for Jehovah that people might not suppose God had a body,—*More Nevochim*, lib. 1, c. 21. So, also, as to the *Shechinah*, or divine dwelling-place. But, to those who know the sacred scriptures, and their statements respecting the spiritual being, and attributes, of Deity; who remember also what complete provision was made for the religious education of the Jewish people; such an observation will appear weak, and insufficient in the extreme. Besides Maimonides is refuted by the fact that in passages where (if anywhere) corporeal ideas might have been attached to Deity, the paraphrasts often translate "before the face of The Lord." Thus, not avoiding corporeal ideas, but (had that been possible to Jews) tending to suggest, or confirm them:—*Second*, Maimonides attempts to evade the doctrine of the personality of THE WORD by asserting, *More Nevochim*, p. 1, c. 23, that *Memra* in the paraphrasts means only the manifestation of God's will, i.e., stands not for an intelligent agent, or being, but for the mind, or attributes, of God. This idea the Unitarians have adopted; arguing that The Word, or Memra, never means a *person*, but the decree, the demands, the deliberation, the promise, the covenant, the oath, the designs, the providence, of God: in short, means anything unsubstantial, and intangible; but not a *person*. Yet, the truth is that Christians are now as competent

<sup>1</sup> See above, p. 73.

<sup>2</sup> McCall on "Aids to Faith," p. 81.

to read the Hebrew scriptures, and the Targums, as Jews themselves, even as Maimonides; and that the bare opinion of such a Jew is not sufficient against the personal examination of original authorities; not sufficient against such concurring, and abundant, testimony as we have cited from other Jewish divines, as eminent as Maimonides (or more so) in their day.

The best way of testing such vague ideas, whether of Maimonides, or of Unitarians and others who have followed him, is by examining selected passages. Thus, supposing The Word to mean the announcement of God's *will*, how can we explain Onkelos on *Gen.* iii. 8, "Adam heard the *voice* of The Word of The Lord:" has God's *will* a voice? Or Jonathan to the same effect on *Isa.* vi. 8? Or again, *Gen.* xv. 1, 5, 9, The Word *appeared* to Abraham, etc.; can God's *will*, or *promise*, or *deliberation*, be seen by mortal eyes? Or again, supposing The Word to stand for the *revelation*, or *decree*, of God; or for any mere *idea*, or *attribute*; how can we explain 2 Sam. xxiv. 14, where David says, "Let us fall now into the hand of Jehovah"; but The Targum reads "Let me be delivered into the hand of The Word of Jehovah"? Surely, as personality attaches to Jehovah in the phrase "hand of Jehovah," so personality attaches to The Word in the expression "hand of The Word of Jehovah." Lastly, that the word *Memra*, or THE WORD, cannot have been used by the paraphrasts in any of the senses suggested by Maimonides, and followed by Unitarians; nor in the reflexive sense, equivalent to *Self*, as erroneously imagined by Mr. Belsham,<sup>1</sup> is clear from Psalm cx. 1, where the Targum says, "Jehovah said unto His Word, Sit Thou on My right hand," etc., an idea, or attribute, or will, or decree, or providence, or promise, does not sit, nor stand, nor walk, nor speak, etc., as the Targumists every where say THE WORD does; nor does Jehovah Himself sit on His own right hand.

In fact, no conclusion will be found rationally consistent with the language of the Targums, and the Rabbis, but that which maintains the divine *personality* of The Memra, The Logos, The Word, The Son of God. And the reader will note that upon that doctrine of the *deity* of Him as The Messiah, or Christ, all the

<sup>1</sup> Belsham's "Calm Enquiry," p. 198.

Unitarian controversy may be said to turn; and that for this, beyond dispute, the Targums remain in our hands for quotation all but unlimited; and ten thousand able men like Maimonides could not contravene their testimony. Moreover, Rabbis, even more celebrated than he, are cited to a very contrary effect. The plain truth is that among the Jews, as among ourselves, certain moderns have degenerated from the faith of their fathers. The peccant Jews have this to allege, as an excuse for having done so, viz., that they hated Christianity, and wished to destroy it. But certain, so-called, Christians ought hardly to avail themselves of the same excuse. Another consideration tended to becloud the faith of Israel, and may be significantly pointed out in these days. It was, that very good men among them encouraged the *suppression* of true doctrine in this respect, because they considered it too great a mystery to be spoken of to the common people; lest they should suppose that God was Three: forgetting

That, whenever God has revealed a mystery, He has also commanded man to teach it; and to leave to Him the consequences of their doing so.

## CHAPTER X.

### THE PREDICTED INCARNATION.



**I**F all Christian doctrines the most fundamental, and characteristic is, probably, that of the Incarnation of our Lord Jesus Christ. Which doctrine is to the effect that Jesus Christ was GOD INCARNATE. God, as the only-begotten SON; equal to The Father, as touching His Godhead: INCARNATE, or made flesh, in the likeness of man through His mother; and, therefore, inferior to The Father, as touching His manhood. The first, and necessary, consequence of which statement of doctrine is, that Trinitarians, undertaking to prove it from holy scripture, must be prepared to trace equally in these scripture statements that these two natures, viz., of God, and of Man, were manifested in Christ Jesus—Perfect Godhead, and Perfect Manhood. So that, if this doctrine be true, there must be in holy scripture two distinct sets, or orders, of texts; the one, proving His Godhead; and the other, His Manhood. And those two distinct sets of scriptures must, in reference to such doctrine, be kept carefully apart; and it is the duty of a sound teacher, as a theologian, to be able and ready in this respect “rightly to divide<sup>1</sup> the word of truth.” Of course, Unitarians deny this doctrine of the Incarnation; and, doing so, have sadly confused the word of God. The manner<sup>2</sup> in which they misapprehend holy scripture in this respect is something marvellous to behold, and is really destructive of their system. No doubt, this doctrine of the Incarnation is an astounding mystery; no doubt, it is to the human mind utterly inconceivable; and,

<sup>1</sup> 2 Tim. ii. 15.

<sup>2</sup> Mr. Yates’ “Vindication of Unitarianism,” pp. 65—80.

when suggested, as utterly incomprehensible. How The Most High God could tabernacle in human form. How the natures of deity, and of manhood, could become, and be kept so united, yet so distinct. "One altogether: not by confusion of substance<sup>1</sup>; but by unity of person." How, being so God manifest in the flesh, He could suffer in flesh and spirit for man's sin. And how, so suffering, He could make reconciliation for man's iniquity. No doubt, these are transcendent mysteries; like the inexplicable union of man's soul and body; and, like other mysteries, such as The Holy Trinity itself, plainly asserted, nevertheless, as doctrines in the holy scriptures. But the question before us, and all candid Unitarians also, is not whether the Incarnation be a mystery; but whether it be, or be not, affirmed; and, if so, how affirmed in holy scripture? It is a mere question of biblical fact, to be answered only by examination and collation of Scripture. And, as a question of biblical fact, it is curious indeed that in whatever language we take up the Holy Bible, ancient language or modern, Eastern or Western, that Bible so expresses itself as to lead us readers to suppose that it distinctly affirms Christ to have had in one person two natures, viz., one, as GOD; the other, as MAN. However, with this certain truth of biblical translations we have nothing to do; our business is to inquire whether our translation justifies such a conclusion; and, if so, whether, in such respect, it is a correct translation? And, as to its being a mystery, are Unitarians prepared to assert that THE ALMIGHTY GOD could not become Incarnate, if He pleased? Or, are they provided with any antecedent proofs that The Almighty God, and All Holy, ought not if He would? Have Unitarians discovered the best mode of re-creating man, in opposition to the plain statements of revelation, a revelation which they profess to admit, as much as we, to have been necessary? Are they prepared, being God's counsellors, to direct Him? Unfortunately this is what they undertake to do. They place the doctrine of the Incarnation before their minds, according to their own view, not ours, nor according to holy scripture; and, having obstinately determined that such a thing could not be, they "corrupt the<sup>2</sup>

<sup>1</sup> Athanasian Creed, Clause 36.

<sup>2</sup> 2 Cor. ii. 17.

word of God," (whether consciously or not), they handle<sup>1</sup> it deceitfully, until they suppose they have shaped it to their own purposes. Thus,<sup>2</sup> "To maintain, therefore, that the same mind is endued both with a Divine and a human nature, is to maintain, that the same mind is both created and uncreated, both finite and infinite, both dependent and independent, both changeable and unchangeable, both mortal and immortal, both susceptible of pain and incapable of it, both able to do all things and not able, both acquainted with all things and not acquainted with them, both ignorant of certain subjects, and possessed of the most intimate knowledge of them. If it be not certain, that such a doctrine as this is false, there is no certainty upon any subject. It is vain to call it a mystery, it is an absurdity, it is an impossibility." But whose doctrine is this? Not ours; not Trinitarians'. Who does not perceive that very confusion of substance here, against which Trinitarianism most vehemently protests? Nay; such a statement is not even consistent with common sense, and Unitarians profess to have a great deal of that. "The same mind mortal and immortal!" who ever heard of such a thing? Do Unitarians believe that mind is, or can be, mortal? Not so; they do not quite believe in annihilation. Their chosen author misrepresents them; he was carried away by his ardour (alas!) against the blessed doctrine of the Incarnation, and gave unhappy expression to an idea which bespeaks neither Trinitarianism, nor Unitarianism; but is utter nonsense—a mortal mind! However, passing over this slip of the pen, whose doctrine is it thus represented by the trusty Unitarian advocate? Not Trinitarians'. Their doctrine is that as soul and matter, united yet distinct, make one man; so God and man, united yet distinct, make one Christ. The substance, or being, Divine and human, they do not mix together so as to confound; but recognize God and man in one person. Thus (as some Unitarians prefer him,<sup>3</sup> we also will quote him) Tertullian, against<sup>4</sup>

<sup>1</sup> 2 Cor. iv. 2.

<sup>2</sup> Mr. Yates', "Vindication of Unitarianism," p. 157.

<sup>3</sup> See Beard's "Reasons for being a Unitarian," p. 94.

<sup>4</sup> Chapter xxvii., p. 280, quoted at p. 397 of Radcliffe's "Illustration of St. Athanasius' Creed." Rivington. 1844.

Praxeas, "But we find Him exhibited directly as God and Man, —certainly everywhere as Son of God and Son of man, as being God and Man according to each substance distinct in its propriety; because, neither is the Word any other thing than God, nor the flesh any other thing than man. We see the complex state, not confused but connected in one person, Jesus, God and man." Hear another statement of our doctrine,<sup>1</sup> in addition to Tertullian's, "That like as man is soul and flesh, so should Christ be God and man; the same God who is man, and He who is God, the same is man, not by confusion of nature, but by unity of person;" or, again<sup>2</sup>, "For as by unity of person soul is united to body to make man; so, in unity of person, God is united to man, to make Christ. In that person, therefore, there is a mixture of soul and body, in this there is a mixture of God and man; but my hearer must here dismiss from his mind what takes place with bodies, viz., the mixture of two liquids, whereby neither preserves its peculiar qualities; although, in these very bodies, light is mingled with air, without being affected by it." Let these quotations suffice; such is Trinitarian doctrine. We do not profess to explain the mystery; but we do undertake to show that it is enjoined, as an article of faith, in the holy scripture; and that its assertion, and reception, are essential to the consistency of the Christian religion; and a basis indispensable to the doctrine of atonement, which thoroughly pervades it. My object in the present chapter is to prove that there is sound reason for concluding that the old testament plainly authorized the sons of Israel to expect their promised Messiah, whom we call Christ, as ADONAI, or God-Incarnate. I need scarcely remind any reader that the words Messiah, and Christ, are synonymous; and that the professed foundation of Christianity, as a divinely authentic religion, is—that Jesus of Nazareth was Israel's promised Christ, or Messiah. The question, therefore, of Christ's deity, as in the old testament, is reducible to this, Did the old testament declare to Israel that THE MESSIAH, would be GOD-INCARNATE? It did.

<sup>1</sup> "Augustine on the Nativity," quoted, *Ibid.*, p. 401.

<sup>2</sup> "Augustine to Volusian," quoted, *Ibid.*, p. 403.



*Messiah, or  
The Anointed  
One, foretold  
as Jehovah.*

That the predicted deliverer of Israel was to be truly man, viz., as of a reasoning soul and human flesh subsisting, was manifest to them from the very first; as also, that He was to be the representative of the religion and royalty of their state. His royal, or kingly character was foretold by Balaam;<sup>1</sup> "There shall come a star out of Jacob, and a sceptre shall rise out of Israel:" His religious, or prophetic, by Moses;<sup>2</sup> "The Lord thy God shall raise up unto thee a prophet from the midst of thee, like unto me; unto Him shall ye hearken;" a prophet, like Moses, introducing a new Divine dispensation. Such passages permit no doubt of the real human nature of the King and Prophet predicted; and it is in that character exactly He is known to Israel as Messiah. That word means THE ANOINTED ONE, OR CHRIST; and was to be, in later days, formally appropriated by Daniel<sup>3</sup> to Him who was to "be cut off, but not for himself;" and it appertained to Israel's predicted deliverer peculiarly as their King. Under the Levitical economy, priests were alone The Lord's anointed;<sup>4</sup> and, of all other priests, the High Priest was especially "The Anointed." But when Hannah, blessed with her first-born son, against all previous expectation, and in especial answer to prayer, was taught by The Holy Ghost to utter that psalm of thanksgiving, which Samuel has recorded;<sup>5</sup> then she was also permitted to predict, as faintly shadowed forth in God's gift of Samuel (the first of a new line of prophets) the marvellous birth of Israel's Redeemer, whom she is the first to designate as Messiah: "Jehovah shall judge the ends of the earth; and He shall give strength unto His King, and exalt the horn of His MESSIAH." It is to be remembered that, in Hannah's day, there was no king in Israel; and that then, as above stated, only priests were anointed. But this, Hannah's inspired declaration in a song afterwards referred to<sup>6</sup> on a similar occasion by Mary, celebrated Israel's predicted deliverer as their King; and, being such King, as also The Anointed, i.e., The Messiah, i.e., The Christ. But, clearly as the true humanity of Messiah was thus foretold, both as Prophet and as

<sup>1</sup> Numb. xxiv. 17.

<sup>2</sup> Deut. xviii. 15.

<sup>3</sup> Dan. ix. 25.

<sup>4</sup> Lev. iv. 3, etc.

<sup>5</sup> 1 Sam. ii. 10.

<sup>6</sup> Luke i. 61, 62.

King, no sooner did such predicted kingship receive illustration in sovereigns merely human, than one of them, viz., David, that first royal type of Christ, was made the means of assuring Israel that predictions of their King, MESSIAH, were not to be interpreted of humanity alone. Throughout the book of Samuel, Saul and his successors are carefully described as The Lord's anointed; and it is probable that Hannah's declaration had primary reference to Israel's line of kings; but no sooner was David, the kingly type, settled on the throne securely, throne of all Israel, than he delivered that marvellous second Psalm, already referred to<sup>1</sup> as asserting the deity of the eternally begotten SON, for the purpose at the same time of fixing upon Israel's mind the truth that their real King, the true Anointed, was that very SON OF GOD so hymned by him: and was to be by Israel especially expected as The Messiah, or Lord's anointed: "The kings of the earth set themselves, and the rulers take counsel together against Jehovah, and against His Messiah." That second Psalm specifically asserted that The Messiah, against whom such treasonous counsel was to be taken, was He who, in subsequent verses, is denominated THE SON, viz., The Son of God, The Begotten Son of God, and to whom the spiritual attributes of deity are, in that Psalm, clearly assigned. That this is its proper application, and that THE SON is The Lord's Anointed, The Messiah, spoken of there by David we know by inspiration through the Apostles.<sup>2</sup> And thus we know certainly that, from the days of David, Israel was taught directly by inspiration, not ambiguously, that THE MESSIAH was the eternally-begotten Son of God, was Jehovah, was God.

*The Deity and the Manhood of Messiah carefully asserted by the prophets.*

From David's time various applications of the word Messiah were made:<sup>3</sup> viz., to the patriarchs, to the kings, to Cyrus the Persian; but its application to Israel's expected deliverer, as (by excellence) The Messiah, was so carefully sustained that no misapprehension could arise concerning it; and so sustained also that, from David, till the days of old testament inspiration passed away, the deity and manhood together of THE

<sup>1</sup> See above, pp. 87—99.

<sup>2</sup> Acts iv. 26.

<sup>3</sup> 1 Chron. xvi. 22; Books of Psalms and Samuel, *passim*; Isaiah xlv. 1.

MESSIAH were specifically declared. To other prophets we shall presently refer; but now select, for an immediate purpose, the pages of Daniel.<sup>1</sup> That prophet's mind had been deeply exercised about the approaching return of his people from Babylon to Palestine; and in answer to his prayer a special communication was made him by the agency of Gabriel. A communication declaring not only their then immediate restoration, but also their eventual dispersion and dishonour. But the marvel of Gabriel's announcement was, that this overthrow of "the city and the sanctuary" was to be in the very supposed halcyon days of Israel's anticipated deliverer; and, moreover, the death of that deliverer, through execution by the hands of others, was to be the actual signal for such destruction of city and sanctuary: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto The Messiah The Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." Thus the date was fixed for Messiah's birth; and it was also announced in language pregnant with meaning to Levitical ears, that such Messiah would certainly be cut off, or destroyed, in the flesh. Here was noticeable His real humanity at the very moment His Messiahship, and Prince-ship, were so plainly asserted. But (without entering too critically into the prophecy) much more than this was manifest upon the surface; and doubtless to a learned Jew like Daniel, and apart from inspiration, much more was plain as light to Daniel, than even to ourselves. The language implied to a Hebrew's ears that Messiah was to be made a sacrifice; for others, not for Himself; a vicarial, or atoning sacrifice; such as had its scape-goat to illustrate it:<sup>2</sup> nay, more, cut off even penally, and as a malefactor, as an obdurate infringer of the law of God.<sup>3</sup> And Gabriel commenced his information by describing

<sup>1</sup> Daniel ix. 25.

<sup>2</sup> Levit. xvi. 10.

<sup>3</sup> Exod. xii. 16, 19; Levit. xvii. 4, 9; xviii. 29; xx. 18, etc.

the effects, and (therefore) the nature, of this sacrifice ; it was "to finish transgression, to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to finish the vision and prophecy, and to anoint the most Holy." These words "to finish the vision and the prophecy" enabled Daniel to understand the meaning of Messiah's being 'cut off,' but not for Himself, viz., *but in Him was no fault to justify His condemnation.* "The vision and the prophecy" to be sealed up, or put an end to, or finished, laid by as completed, was the whole series of prophetic revelation which had spoken beforehand of Messiah, as the atoning sacrifice for sinners. Then the Levitical types (by sacrifices) would be finished ; then the predictions of suffering, so especially enounced by David,<sup>1</sup> and by Isaiah,<sup>2</sup> would be finished : and all would be done to sweep away man's iniquity which God "spake by the mouth of His holy prophets, which have been since the world began."<sup>3</sup> This is that which Jesus said when He exclaimed in agony on the cross, "It is finished ;"<sup>4</sup> and then died. This is that which St. Paul affirmed when he said, "Christ is become the end of the law for righteousness to every one that believeth."<sup>5</sup> And Daniel would easily understand that MESSIAH, The Prince, Israel's King and Prophet from of old, was to be the promised propitiation for sins ; which all sacrifices, from Abel's,<sup>6</sup> downwards, had pre-figured ; and so, by pre-figuring, promised. I must forbear from being technically critical on Gabriel's language ; but, avoiding all intricate and disputed parts of this remarkable prophecy, I may further observe that when Gabriel described Messiah's coming, as making "reconciliation for iniquity," he used that very Hebrew<sup>7</sup> word which signified reconciliation by atonement, and which would instantly carry back Daniel's Hebrew mind to the atonement by vicarial sacrifices under the law of Moses : of which, more in another chapter. And, in fact, all Gabriel's language was calculated to

<sup>1</sup> Ps. xxii. and xl., etc.

<sup>2</sup> Isa. i. and liii., etc.

<sup>3</sup> Luke i. 70.

<sup>4</sup> John xix. 30.

<sup>5</sup> Rom. x. 4.

<sup>6</sup> Gen. iv. 4.

<sup>7</sup> The word כָּפַר is first used in the Hebrew Bible (Gen. vi. 14) for the *pitch*, which kept the angry flood outside the Ark. Its *Levitical* sense is to conceal, *Anglice*, to COVER, hence, to atone for sin ; to avert punishment ; to keep God's flood of wrath outside the Church.

convey to Daniel's mind the truth that a covenant would be made by such cutting off, and sacrifice, of Messiah. The Jews had no idea of sacrifice other than covenantal: a sacrifice consecrated the first covenant with Abraham;<sup>1</sup> sacrifices sanctioned the Levitical covenant; and, apart from such sacrifices, the benefits of the covenant could not be obtained. Hence, Gabriel's language was easy to Daniel when, having announced the sacrifice, he added, "He shall confirm the covenant," etc. It was clear, that a covenant was to be made by the sacrifice; the mystery (if there were any to Daniel) was, How could the sacrifice be chief party to the covenant? How could He confirm the sacrifice? How could He, moreover, confirming the covenant by sacrifice, cause all other sacrifices to cease? That He was to do so was plain from Gabriel's statement, "He shall confirm the covenant with many for one week; and in the midst of the week He shall cause the sacrifice and the oblation to cease," etc., viz., all the Levitical offerings, both bloody and bloodless. That this part of the authorised translation is correct, and that the expressions 'one week' and 'midst of the week' are to be understood as announcing periods of time, I have no doubt: while also it is clear that Gabriel's using the words *Zevach* and *Mincha*, bloody offering, and bloodless, fixed his language to Jewish offerings under the law; "Sacrifice and offering (viz., *Zevach* and *Mincha*) thou wouldest not, neither hadst pleasure therein, then said I, Lo! I come," etc. Gabriel announced that MESSIAH, being slain, would confirm one covenant and put an end to another; "take away the first that He might establish," (or confirm) "the second:"<sup>2</sup> and he added that the same Messiah, so sacrificed, would keep Jerusalem desolate, "even until the consummation, and that determined, shall be poured upon the desolate." This last phrase, (as I have showed elsewhere<sup>3</sup>) signified to Daniel that MESSIAH The Prince, who would confirm the covenant with many, but put an end to Jewish offerings, would also keep Jerusalem desolate until the indignation determined against Israel was completed. Thus, then, Gabriel an-

<sup>1</sup> Gen. xv. 9.<sup>2</sup> Heb. x. 9.<sup>3</sup> See "Call to England," p. 66, 343.

nounced to Daniel that The Messiah was the great atoning sacrifice for sins, typified under Moses' law; that The Messiah was also to be the chief in a new covenant to be made by sacrifice of Himself: that The Messiah, even after He had been "cut off," (as if a transgressor under Moses' law) would confirm the covenant He so made by sacrifice; would Himself put an end to the Levitical economy, established by God; and keep Jerusalem desolate until the chastisement, appointed and determined by God,<sup>1</sup> had been fulfilled. Could all this be predicted of a mere man? If not, Messiah, though clearly to be born, to live, and to die in human flesh, was also to be something more.—What?

The Jews had no conception of covenant by sacrifice, except with God. They durst not (unless they would be idolaters) sacrifice except to God: "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice," was spoken in one<sup>2</sup> of those scriptures, which explained to all devout Jews the real meaning of their sacrifices. Of idolatrous sacrifice Gabriel and Daniel could not be supposed to speak in prophesying God's will: at Daniel's time all idolatrous sacrifice had ceased among Israel never to be revived: so that the covenant here spoken of, as made by sacrifice of Messiah, was to be made with The True God. Hence, since Gabriel told Daniel that MESSIAH THE PRINCE was to be "cut off" penally, and offered up as atoning for all sins by such cutting off; yet was also Himself to be a chief party to the covenant made by such sacrifice; was also to remove the Levitical law out of its place; was also to carry out the desolation of Jerusalem threatened by Isaiah; what else could Daniel, or any other Jew, conclude than that which we conclude now, *viz.*, that Messiah The Prince was also that God of Israel to whom alone sacrifices were permitted to be offered; who alone confirmed such covenants after they were made; who alone had, from the first, ordered the history and constitutions, of Israel; and who had foretold, and threatened them with, desolations by Isaiah the prophet? But, if so, then Messiah The Prince, who was to be "cut off" in manhood, was also GOD.

<sup>1</sup> Isa. x. 33; and xxviii. 22.

<sup>2</sup> Ps. l. 5.

*The Desty and  
the Manhood of  
THE MESSIAH  
implied in the  
predictions of  
His sufferings.*

I have hinted that there was nothing astonishing to Daniel in the nature of Gabriel's statement; and it is noteworthy that Daniel expresses no surprise; though he was wont to do so on other occasions.<sup>1</sup> Still how deep was the mystery thus clearly stated in the fact! Daniel's silence is easily accounted for, if the prophets and other devout Jews understood the spiritual character of their fleshly sacrifices; and, if other sacred writers had already declared that Messiah, though Jehovah The Son according to David, was also to be "cut off" in manhood according to the same David, and to them. Depend upon it, if we possessed the oral instructions given to Israel by devout high priests under Urim and Thummim,<sup>2</sup> and by faithful men like Nathan and Gad and Elijah and other prophets, we should soon perceive that St. Paul's was<sup>3</sup> no new statement that "the blood of bulls and of goats can never take away sins;" nor, again,<sup>4</sup> that "those sacrifices which they offered year by year continually" could never make the comers thereunto perfect. Depend upon it, those Jews who bowed no knee to Baal, but kept the faith, knew well the spiritual import of their sacrifices; and when David, or Micah,<sup>5</sup> insisted upon it they only persevered in notorious articles of Hebrew belief, which were reduced to specific phases in the era of the prophets, because Israel was then fast lapsing from the pure doctrine of their fathers. The reader can refer to Micah for himself. But David says, "Sacrifice and offering" (*Zevach and Mincha*; Gabriel's words,) "Thou didst not desire; mine ears hast Thou opened: burnt offering and sin offering hast Thou not required. Then said I, Lo I come: in the volume of the book it is written of me, I delight to do Thy will, O my God: yea, Thy law is within my heart." Who is this that proclaims the insufficient character of the sacrifices, ordered by Jehovah, under Moses' law? Who is this that declares, through David, that He is coming (being at that time, therefore, existent) to do God's will? Who is this that dares to say, He can do it? Who is that condescends to say, He

<sup>1</sup> Dan. vii. 28; viii. 27; and x. 8.

<sup>2</sup> Exod. xxviii. 30.

<sup>3</sup> Heb. x. 4.

<sup>4</sup> Heb. ix. 9; and x. 1.

<sup>5</sup> Ps. xl. 6; and Micah vi. 7.

delights to do it? Who is this that speaks thus, yet declares that God has opened His ears for obedience; viz., for obedience in manhood? Who is this? Let St. Paul<sup>1</sup> first answer these questions, in his own peculiar way; "Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me; in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo! I COME" (in the volume of the book it is written of Me) "to do Thy will, O God. Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law: then said He, Lo! I COME to do Thy will, O God. HE taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." It is Christ,—no, let us use the Hebrew word, it is MESSIAH that takes away the first that He may establish the second; it is Messiah that removes the sacrifices which Jehovah appointed; removes them by the sacrifice of Himself, once for all; it is Messiah that declares by David that such was Jehovah's will, which He delighted to do: it is Messiah that thus declares His pre-existence, through David, and that He delights to subordinate Himself to God's will, in a human body especially prepared for Him. But do not these, Messiah's professions, savour of deity? and, if pre-existent before He took the body prepared for Him, how was He pre-existent? and what other spirits but God, Angels, and Man, does holy scripture justify our belief in? This question we leave for the present; but at the moment let us enquire whence St. Paul obtains the expression "a body hast Thou prepared for me?" David says nothing of the sort: he merely states of Messiah "mine ear hast Thou opened," or dug through, as if to make quick to hear and to obey: which expression might be but a figure of speech. Where does St. Paul find his idea "a body hast Thou prepared for me," in allusion to Messiah's birth into this world? And can we, beyond mere implication, draw a plain and positive title of Messiah as Jehovah, in reference to His coming in the flesh to suffer as the long-predicted sacrifice for sins; to finish (according to Daniel) the Levitical law?

<sup>1</sup> Heb. x, 5.



Isaiah,<sup>1</sup> and David were they who taught St. Paul; and who, doubtless, had taught Daniel before. "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." Here are no mere figures of speech: a human body is minutely noted as the form of him, to whomsoever this place refers. And we know, and Unitarians know, and dare not deny, it refers to the crucifixion of Jesus.<sup>2</sup> From this passage, joined to David's, St. Paul forms his full assertion "a body hast Thou prepared for me," in reference to Messiah's coming into the world; having been, of course therefore, previously existent. Now the theory about this fiftieth chapter of Isaiah is that it describes actual sufferings of Isaiah himself, which were typical of those which Jesus underwent; and that, therefore, the grammatical continuity of the chapter may fairly be broken; and the parts which speak of sufferings referred to the prophet as their subject, (and, through him, prophetically to Jesus) so as to be separated from the rest of the chapter of which it is plain that Jehovah is the subject. This is theory; let us look to facts. Nothing is more likely than that Isaiah may have undergone such persecution; indeed it is<sup>3</sup> asserted that he was put to death by the Jews in consequence of the vision as of God Himself recorded in his sixth chapter already referred to.<sup>4</sup> But while it is possible that Isaiah experienced, thus far, similar sufferings; we know, as fact, that the chapter minutely predicts the insults, and base treatment, which The Blessed Lord underwent immediately before crucifixion: and, in the absence of any authority in the context, we have no right to disjoin and mutilate it in the way proposed. Any one perusing the chapter may see that He who depicts Himself as the husband of the Jewish Church, is the same who describes Himself as suffering the punishments referred to; and He, who thus speaks, is JEHOVAH. Had we, indeed, no other authority but this chapter of Isaiah for concluding that Israel's Messiah was Jehovah, we might possibly hesitate to trust to one

<sup>1</sup> Isa. l. 5.

<sup>2</sup> Matt. xxvi. 67; xxvii. 26.

<sup>3</sup> Hilary quoted by Bull. "Defence of Nicene Creed," p. 621.

<sup>4</sup> See above, p. 85.

single chapter for such a conclusion; but, in the presence of the abundant proofs which I am collating, we need not fear to do so. Jehovah is the speaker in this chapter, and of Jehovah in the flesh the sufferings are predicted. That manhood is plainly predicted, no one will deny; but what then? where is Deity? Note the beginning of the chapter, and follow it attentively throughout: "Thus saith JEHOVAH, Where is the bill of your mother's divorcement, whom I have put away? . . . Wherefore when I came was there no man? . . . Is my hand shortened at all? . . . I clothe the heavens with blackness. . . . Adonāi-Jehovah hath given unto me the tongue of the learned. . . . Adonāi Jehovah hath opened mine ears," etc. Thus, then, He who speaks in this chapter is JEHOVAH: and he gives to The Lord God the title Adonāi-Jehovah, elsewhere adopted as his own.<sup>1</sup> He claims as Jehovah to be the husband of the Jewish Church (thus asserting the relationship also given to Christ in the new testament):<sup>2</sup> a relationship which the Jews also claim for their Messiah; He declares that He has divorced them for their sins: He declares that He rules the heavens (or, as in the new testament, "by Him all things consist"): He declares, He, this Jehovah declares, that ADONAI-JEHOVAH gave Him the tongue of the learned to speak, the ear of the learned to learn, the open ear to obey, the back to be smitten, the cheeks to be plucked, the face to be spit upon! Oh! wondrous truth! it is spoken of JEHOVAH, to become incarnate. Let Israel, and let Unitarians, hearken. He, who was pre-existent, and for whom "a body was prepared," that He might fulfil God's will by sacrifice; He, who finished transgression, and made reconciliation for iniquity; He, who completed and shut up the vision and prophecy, "the volume of the book," was pre-existent in no less sense than as JEHOVAH; and rejoiced to subordinate Himself to do the will of Adonāi-Jehovah in dying as man, upon the cross for sinners! Here is Deity, and manhood, combined. Israel's Messiah, according to Isaiah, was JEHOVAH made flesh.

<sup>1</sup> See above, pp. 106, 107.

<sup>2</sup> John iii. 29; Ephes. v. 24, etc.

<sup>3</sup> Col. i. 17.

*The Deity of Messiah is implied by His being made a sacrifice.*

Gabriel's statement to Daniel was specific. Israel's long expected Messiah was to be 'cut off,' as an incorrigible breaker of God's law, viz., (by reference to Leviticus as below <sup>1</sup>) as a malefactor guilty of death under Mosaic law; ("by our law He ought to die, because He made Himself The Son of God.") <sup>2</sup> And the statement was also specific in another respect: that He was to be cut off, but not "for Himself;" for others.<sup>3</sup> Specific also in another respect; the object of His being so cut off was "to make reconciliation for iniquity, to finish the transgression, to make an end of sins, and to bring in everlasting righteousness;" also "to finish the vision and prophecy," as fully delivered by Moses and others. Were such the recognized principles of Jewish religion? Were they so much so that Daniel could immediately explain them to his own mind? Did the very words used by Gabriel point to explanatory scriptures before delivered? And, if so, which scriptures are they? If such scriptures existed, and Messiah's sufferings were (as we have just shown from Isaiah fifty) part of Jewish revealed religion, we can well understand why Daniel expressed no surprise at Gabriel's announcement. Now such were really well known principles of Jewish revealed religion. That religion was built entirely upon the doctrine of sacrifice propitiatory for sins. Vicarial sufferings of some one for all. Gabriel's very words did refer to explanatory scriptures, both in the law and in the prophets: he referred to the Levitical sacrifices instituted by Moses; the very word he used for "make reconciliation" referred by its use to the atonement:<sup>4</sup> he referred also to explanatory scriptures in the prophets. Of all such scriptures there was one, which would occur immediately to Daniel's mind; asserting the sufferings of one man for the sins of all; and yet in such terms that it was impossible consistently with the principles of Jewish faith, to interpret the statements of man alone. Isaiah <sup>5</sup> had fully ex-

<sup>1</sup> Levit. xvii. 4, 9; xviii. 29, etc.

<sup>2</sup> John xix. 7.

<sup>3</sup> חַטָּאת; but there is not to him, viz., guilt: supply from the preceding context ver. 24; חַטָּה or חַטָּה, חַטָּה. And see John xviii. 38.

<sup>4</sup> Exod. xxi. 30; xxx. 12: Books of Moses, *passim*.

<sup>5</sup> Isa. liii.

plained the finishing of all the Levitical sacrifices by the sacrifice of one in manhood. Every line of his prediction teemed with manhood; there could be no doubt left upon a hearer's or reader's mind, that He, whom Isaiah foretold, was to be a real man; "a man of sorrows, and acquainted with grief;" despised, and rejected, by His fellow-men. Yet He was to be a vicarial sacrifice "wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him, and by His stripes we were healed." Jehovah laid upon Him "the iniquity of us all," for the transgression of Jehovah's people was He stricken, His soul was made an offering for sin, as if Himself guilty, He poured out His soul unto death, He bare the sin of many, and made "intercession for the transgressors."

The character of our present undertaking forbids our entering into those minute and verbal criticisms, which would carry back this prophecy for its explanation to the Levitical institutions. Nor are we engaged in proving the Jewish doctrine of ATONEMENT; that blessed doctrine, which ought to be preached every where, and at all times, by every preacher, and without which there is no Christianity, and can be no salvation. I must content myself with the assertion that the impression, conveyed on the surface to the reader's mind by the English words, is sound; viz., that He, the man thus spoken of, was to suffer for others; and, by so suffering, to take away their sins; in such sense that they would become, by His sufferings, healed of their sins, and at peace with God. Let me, however, just give one illustration: verse six, "All we like sheep have gone astray," is not to be read as a mere abstract assertion of human universal sinfulness; but an assertion of such sinfulness in contrast with the predicted sacrifice: thus, emphatically, "All we like sheep have gone astray: we have turned each man to His own way: but JEHOVAH hath overtaken Him with wrath for the iniquity of all of us:" and this, Jehovah's overtaking with anger Messiah instead of us is beautifully thrown into contrast again with verse twelve, "Whereas He poured out His soul unto death, and was numbered with transgressors; and He bare the sin of the many; and enabled Jehovah to meet transgressors in peace." In short, Gabriel's statement to Daniel about Messiah found its minute explanation, in this respect of vicarial suffering, by reference to

Isaiah. And, from Isaiah's fifty-third chapter now before us, Daniel's mind would naturally refer to that which we call the fiftieth; where Jehovah, the husband of the Jewish Church, as there described, by Isaiah, (and about the same time, more specifically<sup>1</sup> by Hosea) represents Himself, Jehovah, as invested in a human form; giving His "back to the smiters," in order that, by such stripes, men might be healed; and Daniel would perceive that Messiah, the vicarial sacrifice, was to be in human frame tenanted by Jehovah. Hence his mind would travel back to the predictions of King David; "Lo! I come, in the volume of the book it is written of Me, to do Thy will, O God;" and especially to that twenty-second Psalm, which the Jews knew then, and know now, to be Messianic, and where<sup>2</sup> Messiah's sufferings are foretold with more minuteness, in some particulars, than by Isaiah: "they pierced my hands and my feet," "they part my garments among them, and cast lots upon my vesture," etc.

But even taking Isaiah fifty-three by itself, there was much to lead to the same conclusion: quite enough to satisfy the hearer, or reader, that he who was so to suffer must be more than man. It was undeniable that a man of human flesh, and human spirit, subsisting, was described by the prophet; and every Jew would ask, like Candace's eunuch,<sup>3</sup> "Of whom speaketh the prophet this? Of himself, or of some other man?" But vicarial suffering, suffering by substitution of another, was also an established principle of revealed religion among Israel;<sup>4</sup> and equally so that human sacrifices were forbidden<sup>5</sup>; and, moreover, that (even, if not forbidden) no human sacrifices, no multiplication of human sacrifice; no man, nor multitude of men, could pay the ransom of another's soul.<sup>6</sup> Hence, when Isaiah's predictions of vicarial suffering, suffering of one in manhood for all, were read, how could they be understood of any mere man? They could not be so understood. Moreover, Enoch had been translated; Moses had died, and his body had been taken of God (no place of sepulture was known, lest Israel should make pilgrimages to the shrine);

<sup>1</sup> Hos. ii. and iii.<sup>2</sup> Ps. xxii. 16—18.<sup>3</sup> Acts viii. 34.<sup>4</sup> Levit. i. 4; iii. 8, 13; iv. 3, 4; iv. 6, 7; xvi. 15, 18, 22, etc.<sup>5</sup> Lev. xviii. 21; Deut. xviii. 10; Ps. cvi. 35—38.<sup>6</sup> Micah vi. 6—8; Ps. xlix. 7—9.

Elijah had ascended to glory; but there was nothing to lead them to infer that the souls of men departed were permitted to exercise any influence, supervision, or controul, over the affairs of men. Indeed the very, very contrary; for such a notion was the essence of idolatry, as first by the Cushites directed towards Ham; and afterwards perpetuated in the worship of Baalim and Ashteroth, which was abomination and death to the church and state of Judaism. The mystery, therefore, in the fifty-third of Isaiah was, that The Man, who was to be a vicarial offering for sin, was also represented as living after his death, as overseeing and conducting human affairs, as doing this especially in Jehovah's name, and as His Representative, and yet, (which was, if possible, more marvellous still) making intercession, *i.e.*, producing friendship between JEHOVAH and sinners, "when Thou shalt make His soul an offering for sin He shall see His seed, He shall prolong His days; and the pleasure of Jehovah shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied; by the knowledge of Him (his knowledge, *Auth. Vers.*) shall my righteous servant justify many; for He shall bear their iniquities." How could a Jew then, how can a Jew now, read this of any mere man? Here, if so, was a man to die by appointment of JEHOVAH a human sacrifice for sins; by His appointment again, to live in power, to see His seed, to prolong His days, and to carry on Jehovah's will among men! How could a Jew believe this of any mere man? This would have been in opposition to the most fixed, and approved principles of Judaism as opposed to Paganism. Let Unitarians mark it: if He Messiah, here predicted of by Isaiah, be, as they say, any creature, and less than God, Isaiah teaches not JEHOVAH-ism, but Jove-ism; not Judaism, but Heathenism; not Christianity, but Paganism. This would have been stamping with the plain approbation of God's inspiration through Isaiah what Gentiles knew as Hero-worship, *viz.*, the exaltation over mundane affairs of noble human souls departed. Could such a doctrine be of God? No: and all Israel knew it; they must look further for explanation. All Israel would know that Isaiah spake of no mere man; and, moreover, that he had fortified himself against misapprehension just before, *viz.*, in chapter fifty, according to the Masorets, by laying it down clearly that He

who would suffer would give Himself to suffer, and would be Jehovah in human form.

Such reflections on this chapter are the more needed, because in our own days we have seen a book sent forth under names of great pretension, in which a writer<sup>1</sup> has endeavoured (to one's great surprise) to revive the old, and insupportable, fancy first invented by Saadiah Gaon in the tenth century, and adopted by Grotius, that the fifty-third chapter of Isaiah speaks of the sufferings of Jeremiah. It is right the reader should know the real source of this unsound notion. It did not originate with Williams, nor with Bunsen, nor with Grotius; but belongs to Saadiah<sup>2</sup> alone, in direct contradiction to the traditions of the Jewish church.<sup>3</sup> It is also at direct variance with correct Hebrew criticism. I have just referred to<sup>4</sup> the use of that particular word, translated 'make reconciliation,' which Daniel represents Gabriel as having used in his prediction; and would now add that Isaiah, when he says, 'When thou shalt make his soul an offering for sin,' uses a word<sup>5</sup> which in the Levitical law stands habitually for *guilt-offering*: viz., an offering not only for *act* of sin, but for *essence* of sin; not only for open sins, but for inward sinfulness: not only for known sins confessed, but also for innate sinfulness, felt and therefore confessed. Similarly as to the expression 'he bare the sins of many.' Isaiah's language is<sup>6</sup> full of Levitical thought; and our duty is to read his words as the Jew in his day would understand them: 'wounded for our transgression,' 'The Lord hath laid on Him the iniquity of us all,' 'a lamb to the slaughter,' 'for the transgression of My

<sup>1</sup> Dr. Rowland Williams, in "Essays and Reviews," p. 72.

<sup>2</sup> As Dr. Williams adheres to Saadiah, it is right the Christian reader should know something about him. He was a very learned, and celebrated, Jewish commentator at the beginning of the tenth century. He flourished in Babylon; but was an Egyptian by birth; and wrote a bitter book against the Christian doctrine of The Trinity. His commentary is one of those bound up in the Bomberg, or Venetian, Bible, which have so misled some Christians as to Jewish opinions on The Deity. See above, p. 168, 197.

<sup>3</sup> See Allix's "Judgment of the Ancient Jewish Church," pp. 26, 29; also McCaul in "Aids to Faith," p. 127.

<sup>4</sup> See above, p. 214.

<sup>5</sup> קָדַשׁ See Levit. v. 15; xix. 21; Numb. xii. 16.

<sup>6</sup> See Levit. i. 4; iii. 8; iv. 4, 15, 29; v. 1—10, and 17—19, etc.

people was He stricken,' 'His soul an offering for sin,' 'He bare the sin of many, and made intercession for the transgressors.' Mysterious the language might be; but no Jew could mistake the class of ideas conveyed by it. And the explanation of the chapter to this effect in the Jewish church has been so decided, that it is idle to quote one Rabbi against it. More especially when that Rabbi was distinguished by hostility to Christianity. Let the Christian reader for the confirmation of his faith note in detail the following truths, as expressed in the verses referred to.

- |                                                                                                                    |              |
|--------------------------------------------------------------------------------------------------------------------|--------------|
| 1. The man was to die condemned as a malefactor,                                                                   | ver. 7, 9 :  |
| 2. And that by especial appointment of God,                                                                        | „ 6, 10—12 : |
| 3. They who killed Him were to think they did so for God's sake,                                                   | „ 3, 4 :     |
| 4. But were afterwards to know Him, as an atonement for their sins,                                                | „ 5, 6 :     |
| 5. The language referred to the Levitical atoning, and vicarial sacrifices,                                        | „ 5, 7, 10 : |
| 6. He, who so died, was to live after death, to see the fruit of His death, and to administer the will of Jehovah, | „ 10—12.     |

How could, how can, any one who understands Isaiah's language refer it to Jeremiah? or to any mere man, and prophet, for fulfilment? Or, as some modern Jews, to the Jewish nation?<sup>1</sup>

Indeed, one would suppose that, for a Christian, the eunuch's question, and Philip's preaching, on this fifty-third chapter of Isaiah, as recorded in Acts viii. 26—40, would be quite sufficient.

But further, Isaiah closed his chapter with a little sentence which conducted Israel in his own day, but afterwards more distinctly still, to the deity of their expected Messiah; an expression to which, perhaps, Gabriel pointed when he told Daniel that MESSIAH would "anoint the most Holy," viz., the Holy of holies. The sentence in Isaiah to which I refer is, "and made intercession for the transgressors." These words were spoken of The Man whom Isaiah described as a sin-offering; and, according to Jewish notions, represented him as, after being so sacrificed, making peace for sinners, viz., as a High Priest in the holiest of all, before God. These were the correct Jewish

<sup>1</sup> For proof that the Jews of old interpreted this chapter of Messiah, see McCaul's pamphlet, sold by Wertheim and Co. London.



ideas of intercession for transgressors ; viz. prayer in the holiest place offered up for the sins of the people, after atonement made through sacrifice, by the high priest.<sup>1</sup> And if such interpretation be correct, then Isaiah declared that the man thus to be made an atoning offering, would also be Israel's high priest interceding before JEHOVAH, after dying ; and therefore not in the holiest of all within an earthly temple. Had Israel, in Isaiah's time, any authority for such thoughts regarding their Messiah ? or could they conceive from holy scripture into what holiest place Messiah, so sacrificed, would enter ? There was that wonderful one hundred and tenth Psalm. They knew it spake of Messiah. They knew He was there called David's LORD, though not yet born ; and that, though his Lord, He was also to be his Son. They knew He was therein called Adonāi, i.e., JEHOVAH. They knew He was to be a "priest for ever after the order of Melchisedec ;" i.e., both king and priest upon His throne. So that when Isaiah declared, in his fiftieth chapter, that Jehovah would take the form of man, and be scourged, and buffeted, and spit upon ; and when Isaiah afterwards declared that He, who had been so sacrificed as a sin-offering in atonement, would also be enabled to do Jehovah's will, and to make intercession for transgressors, they could not but refer to that wonderful Psalm where God-as-man, viz., ADONAI, was seated by Jehovah at Jehovah's right hand, from thenceforth expecting till His foes be made His footstool, a priest for ever after the order of Melchisedec. Now at length they would understand the real meaning of Enoch's translation before the flood,<sup>2</sup> and of Elijah's translation so<sup>3</sup> very recently before Isaiah's time, and conclude by certain inference that their MESSIAH, and HIGH PRIEST, and ADONAI, or GOD, in Psalm one hundred and ten, was their atoning sin-offering, and their Intercessor exalted to glory, their JEHOVAH, in Isaiah fifty and fifty-three. Which truth, clear enough from David and Isaiah by themselves, became absolutely and specifically descriptive when Gabriel told Daniel that he, who was to be so "cut off, but not for himself," in flesh, was undoubtedly THE MESSIAH. The Messiah Priest, therefore, was also The Messiah

<sup>1</sup> Exod. xxx. 10 ; Lev. xvi. 2, 11 ; Heb. ix. 6, 7.

<sup>2</sup> Gen. v. 24 ; Heb. xi. 5.

<sup>3</sup> 2 Kings ii. 11, 12.

God ; dying upon earth as man ; interceding in heaven as Christ, or Messiah, viz., God-man.

*He, who was to be our Redeemer, was from the first declared to be God.* Room is precious ; but ought I to pass over Job ? I have said that redemption, or buying off by payment of the price, was a well-known and established doctrine of Jewish religion. I need not do more than refer below<sup>1</sup> to illustrations from the Levitical economy. The importance of Gabriel's announcement to Daniel was, in this respect, that he specifically declared that He, who according to such principles of Jewish faith, would be *Redeemer* or ransom, by his death, was that same Messiah whom Daniel's people were always expecting ; as a glorious deliverer. They were right in this conviction ; and also in another. The Jews had two ideas of *redemption* ; and an expression for each of them. There was The Redeemer who redeemed or bought off the criminal by paying the penalty ; and there was also The Redeemer who delivered the captive by avenging his wrongs, and vanquishing the enemy. Israel's One Redeemer was foretold in two characters, viz. The Atoning Redeemer, who should die for sinners ; and The Avenging Redeemer, who should rescue his people. And, speaking specially for Israel, the first of these was to be MESSIAH humiliated and dying in flesh : the second, MESSIAH raised again, and coming (as He will come) in power and great glory. The clear predictions of the Messiah's two redeeming characters contained in Isaiah's book,<sup>2</sup> enable us to understand his perpetual use of the word REDEEMER ; and, from such contexts as below referred to, to know two things, viz., that Israel's Redeemer was to be Israel's MESSIAH ; and also that Israel's Redeemer, and Messiah, would be JEHOVAH. But this twofold idea of the Redeemer, as *Podeh* and as *Goel*, viz., as Buyer and as Avenger, was not originally Jewish, for it was the first revelation of God to Gentiles. It had spoken in Abel's lamb, which typified that seed of the woman which should bruise the<sup>3</sup> serpent's head ; was perpetuated by the faithful down to Noah's sacrifices,<sup>4</sup> and to Abraham's ;<sup>5</sup> was the doctrine of Gentiles in

<sup>1</sup> Exod. xiii. 13 ; xxxiv. 20 ; Levit. xxv. 26, 32, 48, etc.

<sup>2</sup> Isa. xxv. 9, 10 ; li. 10 ; lxii. 12, etc., especially Isa. xlv. 22.

<sup>3</sup> Gen. iii. 15.

<sup>4</sup> Gen. viii. 20.

<sup>5</sup> Gen. xii. 8 ; xiii. 18 ; and xv. 9, 11.

times preceding the covenant with Abraham;<sup>1</sup> and is, in its real power, announced by Job, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Whoever wishes to see this passage minutely investigated as a proof of Job's expectation of a resurrection from the dead, and a future meeting with his Redeemer in glory, can refer to professor Lee's work on Job for such purpose.<sup>2</sup> My sole business with the passage now is to point out the pre-existence, in deity, of Job's Redeemer; in a passage where Job speaks of him as the *avenging* Redeemer, rescuing his people from death and the grave; and thence to argue, that since Job asserts the essential life at that time, "my Redeemer liveth," and his deity, "in my flesh I shall see God," and since, according to Jewish Scripture (of which the Book of Job was in Moses' time a sort of *Gospel*) MESSIAH and He alone, was to be Redeemer; therefore Israel's Messiah was in Job's time pre-existent as God; but not yet made manifest in flesh.<sup>3</sup>

But one great use of Job's announcement is, that he declares his AVENGING REDEEMER, who would compensate him for all his woes, and shame the empty reproaches of his miserable comforters, would become manifest in human form, and be seen in the later days by him, Job, so manifest in human form. Had Job said simply he should hereafter 'see God;' we might have supposed he spake in figure: but when he says descriptively "yet in my *flesh* I shall see GOD;" and adds, "whom mine eyes shall behold, and not another;" the description becomes so specific and minute that we can draw no less conclusion than that this GOD, this AVENGING REDEEMER, would appear in such form as man's own fleshly eye could note. And when he states of that Redeemer "that he shall stand in the latter day upon the earth"

<sup>1</sup> Job i. 5.

<sup>2</sup> Lee's Job, p. 334.

<sup>3</sup> By calling the book of Job a sort of Gospel to Jews, I mean that, being in their possession at the earliest period of their history, it bore for them to the books of Moses for purposes of evangelical truth such a relation as for us the gospel does to the old testament. Whoever will study that book will find the great doctrines of salvation treated in it with a fulness of which the books of Moses did not permit.

we are compelled to interpret the language still literally, that as Job asserted he would be seen by flesh, so he shall stand visible in human form ; and be taken cognizance of by the visual organs of fleshy man, not under any symbolical or mysterious indication of presence only ; but in a presence manifested by the frame of man. And, here let me note, that the Unitarian gloss admits this force of the language, for they would have us suppose that Job meant to say his requiter, some human recompenser of his woes, some friend was then living upon earth, by means of whom his integrity, and blamelessness, should be vindicated.

*Predictions of Christ's kingship were also predictions of manhood and deity.*

But Messiah The Priest was also to be Messiah The King. Let us see whether Israel's Messiah, predicted to be king, was also foretold both as *man* and *GOD*. That wonderful one hundred and tenth Psalm was decisive to the Jews in this particular : that whereas it referred to their Messiah, who was yet to be born a man, he was therein called David's Lord, or Master, though not born ; and whose son he was to be ; and also was called Adonāi, or Jehovah, and represented as exalted at Jehovah's right hand in power. This was mysterious enough ; but there was further mystery alleged for He who was thus to be Messiah ; and, therefore, King ; was also to be both King and Priest, upon his throne ; for he was to be a "priest for ever after the order of Melchisedec," king of Salem. It was in this twofold character he was peculiarly to be The Anointed One ; or The Messiah. For under the Levitical government, the anointing, which was at first limited to priests, was afterwards by divine direction through Samuel extended to kings. But no king could be priest also ; nor any priest be king. This great honour was reserved for one alone, viz., The Anointed One ; in other words, THE MESSIAH ; or as we are wont to name Him, THE CHRIST. Now, in days long after David, Zechariah (the last but one of the prophets) was taught specially to explain the one hundred and tenth Psalm of THE MESSIAH, by the peculiar name of *The Branch*. It was no new name ; it had been given to the Messiah before by Isaiah,<sup>1</sup> by Jeremiah,<sup>2</sup> and by Zechariah<sup>3</sup> himself. But when last Zechariah

<sup>1</sup> Isa. iv. 2.

<sup>2</sup> Jerem. xxiii. 5 ; and xxxiii. 15.

<sup>3</sup> Zéch. iii. 8 ; and vi. 12.

referred to THE MESSIAH under this title, he left his hearers no doubt as to his characters of King and Priest united; nor, therefore, by such reference to Psalm one hundred and ten, of his being Adonāi, or Jehovah. Zechariah says<sup>1</sup>, "Thus speaketh The Lord of Hosts, saying, Behold the *man* whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of The Lord: even he shall build the temple of The Lord; and he shall bear the glory, and shall set and rule upon his *throne*; and he shall be a *priest* upon his throne: and the counsel of peace shall be between them both." Here was a Scripture directly referring to the one hundred and tenth Psalm; and to be explained, so far as the united kingship and priesthood are concerned, only by such reference; which, therefore, indirectly taught that The Branch, or Messiah, was Adonāi. But, more than that, besides Isaiah's giving Messiah that sacred title Jehovah in his fiftieth chapter, (as previously referred to) the same title had been specifically given him as THE BRANCH. That title was "JEHOVAH-TSIDKENU," *Jehovah our righteousness*. Now, I know The Jews will deny that this is any proof of *Deity*; and Unitarians will join the Jews. They will tell us that the name of Deity was frequently compounded with other words to make men's names, without, in the least, implying Deity in the man who so received the name. I admit this as regards the words El, Adoni, and Jah: but neither of these is *Jehovah*; *Jah* is not *Jehovah*; nor are we sure it is even a poetical form of it. At any rate it is not *the* name, it is not *Jehovah*; nor is El, nor is Adoni. Neither is the termination *Jahu* (which is supposed to be *Jehovah* with the last letter elided) the word *Jehovah* itself: nor is it written with the same sound. Hence, it is undeniable that such words as Abdi-el, or Ezekei-el, or Adoni-jah, or Abi-jah, or Eli-jahu, or Isa-jahu, etc., carry no proofs of Deity in the possession of such names. But the name *Jehovah* is never given in composition to any sentient being but THE MESSIAH, The Branch. He, and he alone, as man, is called JEHOVAH: and in that particular combination by Jeremiah; "Behold, the days come, saith The Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment, and

<sup>1</sup> Zech. vi. 12, 13.

justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely : and this is his name whereby he shall be called JEHOVAH-TSIDKENU :” *Jehovah our righteousness*. Now, if I be not mistaken, that great and holy name JEHOVAH occurs in combination only in four places besides ; and in each is given to an inanimate object commemorative of THE MESSIAH ; viz., to Abraham’s altar,<sup>1</sup> *Jehovah-Jireh*, (The Lord will look him out a lamb) ; typical of Messiah, Israel’s redeeming paschal Lamb : to Moses’ altar,<sup>2</sup> *Jehovah-Nissi*, (The Lord is my standard) ; typical, as I have shown elsewhere, of Messiah,<sup>3</sup> Israel’s *avenging Redeemer* ; to Gideon’s altar, *Jehovah-Shalom*<sup>4</sup> (The Lord our Peace) ; typical, I still maintain, of The ANGEL, The Sent One, who appeared then to Gideon ; to the city of Jerusalem,<sup>5</sup> *Jehovah-Tsidkenu* (The Lord our righteousness) in a passage of Jeremiah, which I have proved elsewhere,<sup>6</sup> should be “this is *his* name,” i.e., Messiah’s name ; but which I now let pass as it stands in the authorised version ; and lastly to Ezekiel’s restored Jerusalem,<sup>7</sup> *Jehovah-Shammah* (The Lord is there) ; typical, once more I say, of Messiah when he has returned to Israel in peace. These I believe are all the names, besides the one under consideration, in which the name *Jehovah* is compounded. When given to an inanimate object, such object was always indicative of Messiah : and no imputation of Deity could then be erroneously made : but to a *sentient* being the name was never given except to The Most High God, and also to The Branch, The Messiah, as such GOD of Israel ; and I assert that Jeremiah’s giving such name to The Branch, viz., THE MESSIAH, is a positive assertion of his Deity ; yet his manhood is asserted ; therefore his manhood was to be Deity incarnate. Do Unitarians sneer ? or Jews contradict ? What means Rabbi Abba, the son of Caana ? Hear the testimony of De Rossi :—“Most Jewish authors, though opposed to Christianity, of whom many, either in manuscript or edited, are in my possession, do not hesitate to acknowledge the name of *Messiah* in JEHOVAH-TSIDKENU (The Lord our righteousness). For what is

<sup>1</sup> Gen. xxii. 14.      <sup>2</sup> Exod. xvii. 15.      <sup>3</sup> “Call to England,” p. 128.

<sup>4</sup> Judges vi. 24.

<sup>5</sup> Jer. xxxiii. 16.

<sup>6</sup> “Restoration and Conversion of Israel,” p. 98.      <sup>7</sup> Ezek. xlviii. 35.

<sup>8</sup> De Rossi quoted in Boothroyd’s Bible, vol. 2, p. 311.

the name of Messiah? Rabbi Abba, the son of Caana, says JEHOVAH is His name; because it is said, "And this is His name, by which He will call Him, or He shall be called, THE LORD our righteousness." And R. Kimchi owns this; quoting not only R. Abba Bar Caana; but also R. Levi in Echa Rabbathi. It is not I alone who tell Jews, (and Unitarians,) that their Jeremiah calls THE MESSIAH *Jehovah*; most Jewish Rabbis of old have done the same. Messiah, then, was to be both *man* and *God*.

Here I must add a few words for myself, and those who hold my sentiments about Israel's restoration, and conversion. I traced<sup>1</sup> long ago the connection of all those scriptures which can be classed under the titles *Branch*, and *King*, and *Prince*; such as those marked below;<sup>2</sup> and showed, in a way which none have ventured to reply to, that when Messiah does come, (as He will come for Israel's rescue), His presence will be the cause of their acknowledging Him, Christ Jesus, to be their GOD; and that, therefore, all such scriptures do directly, and to a marvellous extent, assert the *Deity* of Christ; in other words, that Israel's Messiah was to be *God-Incarnate*. I cannot spare room for many examples; let one or two suffice. Thus, Isaiah xxv. is one of Israel's songs of thanksgiving, when Christ, their Messiah, interposes for their deliverance and conversion; and *verse nine* refers to Him, "And it shall be said in that day, Lo! this is our GOD; we have waited for Him, and He will save us; this is JEHOVAH; we have waited for Him, we will be glad and rejoice in His salvation," etc. Or again in Ezekiel and others, in predictions of the conversion, *e.g.*, Ezek. xxxix. 22, "So the house of Israel shall know that I am JEHOVAH their God, from that day and forward." That The Almighty Father is *Jehovah their God* they know, and ever have known, especially after the Babylonian captivity, when idolatry had ceased, and Ezekiel was prophesying. But what Ezekiel means is, that they shall know that their avenging Redeemer, their Messiah, our Jesus Christ, is JEHOVAH their *God* in that day. And, indeed, Hosea<sup>3</sup> plainly

*All predictions of Messiah, yet unfulfilled, announce for Israel, His deity.*

<sup>1</sup> Notes on "Restoration and Conversion of Israel," pp. 79—183.

<sup>2</sup> Isa. iv. and xi.; Jer. xxiii. and xxxiii.; Zech. iii. and vi.; Hosea i.—iii.; Jer. xxx. and xxxi.; Ezek. xxxvi.

<sup>3</sup> Hosea i. 7.

tells them that their Messiah is Jehovah. For he says that Jehovah declares "I will have mercy upon the house of Judah, and will save them by JEHOVAH their God:" which means, I will save them by Messiah, or Jehovah their God.

I must not now enlarge upon this subject (which has long attracted my attention), but it would be a good thing, in these days especially, for some one who has means and leisure, minutely, and critically, to dig out of Hebrew Scripture, and Rabbinical authorities, and publish in a popular form; the manifest proofs which can be multiplied that Israel's Messiah was to be God-Incarnate: and was of ancient times expected as such: good for Jews, good also for Unitarians. Such a purpose is in some measure answered by our preceding chapter entitled 'Hebrew Evidence.'

Summary of the preceding Chapter. Here I shall close the chapter on 'The Predicted Incarnation.' I have not forgotten Isaiah's remarkable prediction of "The Virgin" who was to bear a son, and call His name Immanuel. But the argument, which must necessarily embrace Isaiah's chapters vii.—ix., would be elaborate and critical, and is not indispensable to my purpose. The proof of Christ's Deity does not depend upon His miraculous conception; though undoubtedly the early Church was convinced that such miraculous conception implied His Deity. I would only observe that the Unitarian efforts, supported by Gesenius and others in late days, to render the word *Alma* (which means *Virgin*, strictly so called) in the sense of 'young woman,' leaving the fact of *virginity* unasserted, is the revived corruption of two early Judaizers, viz., Aquila and Theodotion;<sup>1</sup> but that such word *Alma* occurs just six times<sup>2</sup> elsewhere in the Hebrew Bible, and always mean a *virgin* strictly so called; and no Hebrew scholar, though eminent as Gesenius, has any right to force any other interpretation upon it.

I take it to be proved in the preceding pages, as clearly as anything can be proved, short of mathematical demonstration, that Israel's Messiah was to be God-Incarnate, or Jehovah in flesh as man. But I do not pretend to have exhausted this subject; on

<sup>1</sup> See "Lee's Hebrew Lexicon," p. 461; also Waterland's "Import. Doct. H. Trin.," p. 300.

<sup>2</sup> Gen. xxiv. 43; Exod. ii. 8; Ps. lxxviii. 26; Prov. xxx. 19; Cant. i. 3, and vi. 8.



the contrary, I beg to be understood as convinced of being able to prove the same fact much more fully, minutely, and critically, and as believing it would be a most valuable thing to do so for Israel, especially in these days. All I wish to do now is to impress upon the Unitarian reader's mind this fact, *viz.*, that such revelation of Messiah's divine and human characters in the old testament necessitates a certain discrimination in explaining passages of scripture; some referring to Messiah as God; others referring to the same Messiah as man. This necessity has extended itself also to the new testament. In fact, the old testament style is followed in this respect; and consequently, such system of interpretation is not to be taken up as a reproach against us Trinitarians, as some have done.<sup>1</sup> It is an inspired feature in the word of God; neglect of which has led to that confusion, and unsound interpretation of holy scripture, which I noticed not long ago as characteristic of Unitarianism; and which now induces me to add, that thereby, and also by misapprehension of the doctrine of 'Subordination,' a considerable part of the work,<sup>2</sup> upon which Unitarians so much rely, is absolutely nothing to the purpose. Could it have been proved that The *Incarnation* of Deity is impossible, they might fairly argue as they do. But, so long as holy scripture asserts two natures in Christ, *viz.*, the divine and the human, (as it does), both of these must be held in view in our interpretations. This Unitarians refuse to do. I shall conclude my proofs that Israel's Messiah is specifically announced as their Jehovah by referring once more to that remarkable prediction of Malachi.<sup>3</sup> "Behold, I will send my messenger, and He shall prepare the way before ME; and Ha-Adon (*Jehovah*), whom ye seek, shall suddenly come to His temple; even The Angel of the covenant, whom ye delight in: behold He shall come, saith Jehovah of Hosts."

Messiah is The Angel of Israel's covenant; Messiah is Ha-Adon, *i.e.*, Jehovah; Messiah did come suddenly to His own temple, *viz.*, Israel's Messiah, our Christ.

<sup>1</sup> Yates' "Vindication of Unitarianism," pp. 287—293.

<sup>2</sup> Yates' "Vindication of Unitarianism," p. 61—100.

<sup>3</sup> Mal. iii. 1. Also see above, p. 66.

## CHAPTER XI.

### A POLLOS.



NO one can deny that our blessed Lord, and His apostles, when preaching Christianity, appealed for proofs of its truth to the writings of the old testament. Nor will any *Christian* deny that, since they did so, Christianity must be proveable out of such scriptures beyond all controversy; and that it is no more than becoming in us to be willing and able, in this respect as in others, to follow closely the good examples of Christ and His apostles. If so, then one possible, and proper, way of proving Christianity, is by reference to the old testament apart from, and independently of, the new. And to say the contrary would be to deny the wisdom, and efficiency, of our Saviour's mode of teaching, and of His apostles': and would be, moreover, a proof either of ignorance or of culpability in ourselves.

But what do we mean by saying that our blessed Lord, and His apostles, taught Christianity by reference to the old testament? The plain answer is, they<sup>1</sup> taught that Jesus was The Christ; or, as they would express it, that Jesus was The Messiah. Let us never forget that though the word "Christ" belongs properly to our dispensation, the scriptural doctrine, or idea, which it conveys is as old as the fall of man; and the word itself, in the Jews' language, and as used by us, older than Samuel.<sup>2</sup> The Jewish faith of old was belief in Christ, as truly as our own. But, if the opinions of Unitarians be correct, to prove that Jesus is Messiah is not to establish Christianity, in the Trinitarian sense of that term.

<sup>1</sup> Acts ii. 30; ix. 22; xvii. 3; xviii. 5, etc.

<sup>2</sup> See above, p. 204.

Should it, however, be found upon examination that to preach Jesus as The Christ meant in Hebrew sense, and according to our Saviour and His apostles, that He was the eternal, and only-begotten Son of God, then the case is instantly altered; and plurality in Deity, viz., the relations of God The Father and of God The Son, is affirmed by our Lord and His apostles to be capable of proof from the old testament alone. And thus the most important step is taken towards establishing, from it, the Christian doctrine of The Holy Trinity. For the deity of Christ, or Messiah, being so proved, it may result upon further enquiry that our blessed Lord and His apostles maintained from the same old testament scriptures the deity also of The Holy Ghost; and that, therefore, the Trinitarian view of Christianity is, according to Christ and His apostles, capable of being established from the old testament alone. If so, then Christians in these days, and more especially Christian preachers, ought to be able to do so.

The reader will observe the importance of this chapter; it responds harmoniously to chapter nine. In that we showed that the Jews always explained, and do still by their highest teachers explain, the old testament in a sense correspondent to our own. In this we shall prove, from the pages of the new testament, that Jesus and His apostles (as Jews); and particularly Paul of Tarsus (as a most learned Jew) did the same thing, but with more distinctness. The chapter will convince us, in its peculiar way, from the Christian scriptures that our explanation of the old testament given above<sup>1</sup> is according to the mind of Christ, and the teachings of the apostles. If we would understand Christianity as taught by Jesus, and those whom He ordained to preach, we must do our utmost to place ourselves in their days, under their circumstances, and (as it were) to assume their characters. Instead of being abhorrent of Hebraisms, we should remember that Jesus was a Hebrew; and His apostles, Hebrews; and Apollos, a Hebrew; and Paul, a Hebrew of the Hebrews. And we should be at pains not to forget, that only from a Hebrew point of vision, can we rightly estimate the real nature, and truth, of our beloved religion. I proceed, then, to show that when Jesus and His disciples taught that He was Messiah, or

<sup>1</sup> Viz., in chapters iii. to viii.

Christ, they intended to teach, and did teach, out of the old testament that He was the eternal, and only-begotten, Son of God, equal with The Father. Also that they intended to teach, and did teach, by references to the old testament, the personality of The Holy Ghost; and that, therefore (since the *deity* of The Holy Ghost is not denied) they taught the unity of The Godhead, under the three distinctions of The Father, The Son, and The Holy Ghost. And, further, that such teaching was the correct interpretation of the Jewish scriptures, and agreeable to the traditions of that people; and that the Jews well and popularly understood them to be so; and, on that very account, persecuted the supposed Son of Joseph and of Mary, with His disciples, to the death.

*That Jesus, and His apostles too, always referred to the old testament for proof of their doctrines.*

That our blessed Lord, and the apostles, did teach Christianity by citations from, and constant references to, the old testament needs no very lengthy proof. A few verses recalled to memory will impress that upon the reader's mind. Says Jesus<sup>1</sup> to the assembled Jews, "Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of Me:" a passage which answers two important purposes, viz., *first*, to show that the hope, and expectation, of life eternal animated the Jews as truly as ourselves; and *second*, that the scriptures, which spake to them of life eternal, testify also of our Jesus. But, when Christ uttered these words, there were no "scriptures," but the Hebrew; no testament, but the old. And we might as well attempt to deny that the Jews expected to find eternal life by their scriptures, as to deny that they might find the Christianity which Jesus taught (whatever that may be) in the same. Again,<sup>2</sup> "Then said He unto them, O fools and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory? And, beginning at Moses, and all the prophets, He expounded unto them in all the scriptures the things concerning Himself." The Jew divided the old testament into three grand parts, viz., the Law, the Prophets, and the Scriptures; or Moses, the Prophets, and the Scriptures; so, we have it upon Luke's authority, that Christ expounded the

<sup>1</sup> Luke xxiv. 26, 27.

<sup>2</sup> Luke xxiv. 44—48.

things concerning Himself, and His glory, (His own proper, and rightful, glory) from various parts of *all* the old testament. Once more,<sup>1</sup> "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me." The Psalms being, according to the Jews, a portion of that division of the old testament, which they called "the scriptures."

That the apostles followed our Saviour's example, in this respect, is certain enough. Paul, the apostle to us Gentiles by the will of God, continued "witnessing both to small and great, saying none other things than those which the prophets, and Moses, did say should come; that Christ should suffer," etc.: and Apollos "mightily convinced the Jews publicly, shewing by the scriptures," (viz., their *own* scriptures), "that Jesus was The Christ." From which two passages<sup>2</sup> we are convinced that *all* the old testament was appealed to for the purpose of showing that Jesus was The Christ. And, to the same effect, I append abundant references below.<sup>3</sup>

But to teach that Jesus was The Christ came eventually to this, viz., that He was God-Incarnate; came, I say, to this according to the opinions which Jews themselves derived from holy scripture. This we proved abundantly in the chapter entitled "Hebrew Evidence;" our duty now is to exhibit the same from the pages of the new testament. If that testament be examined, we shall perceive that our Saviour adopted several plans for the purpose of asserting His Messiahship by references to the old testament, as popularly understood by the Jews; and that such references implied also His incarnate *deity*. Thus,<sup>4</sup> when either He or His apostles taught that He was "The Son of David," or "The Holy One," or "The Just One," or "The Prince of Life," or "The Son of Man," or "The Son of God;" all these terms were, to a certain extent, convertible, and were understood

<sup>1</sup> Luke xxiv. 44.

<sup>2</sup> Acts xxvi. 20—23, and Acts xviii. 28.

<sup>3</sup> Luke i. 70; Acts iii. 18, 24; vii. 52; ix. 22; x. 43, xiii. 27—37; xvi. 14; xvii. 2, 3, 11; Romans iii. 21; 1 Peter i. 11, etc.

<sup>4</sup> Matt. xxii. 42; Acts iii. 14; vii. 52; iii. 15; Matt. xvi. 13; Heb. x. 29, etc.

by the Jews to convey one deep meaning, under a variety of aspects, viz., that He was The Christ, The Messiah, and (as such) God's eternal, only-begotten, and well-beloved, Son made manifest in flesh amongst them.

*The scriptural import of the title 'Son of David,' as given to Jesus.*

The gospel of St. Matthew, written for Jews, and probably in Hebrew, begins with these words, "The book of the generation of Jesus Christ, The Son of David." Why was Sonship to David placed so conspicuously at the head of the gospel specially designed for Jews? It was, because that Sonship, if acknowledged in Jesus of Nazareth, asserted He was the long looked-for King of Israel, Messiah; and asserted, therefore, all the important consequences which, by scriptural inferences, flowed from such admission. That the Jews knew well, and publicly declared, that their Christ was to be 'The Son of David' we<sup>1</sup> are certainly informed. "What think ye of Christ? whose Son is He? They say unto him, The Son of David." And very little attention to those places, where the title occurs, will convince us it meant not merely that Christ was to be one lineal descendant from King David, but that particular descendant upon whom David's kingship over all Israel rightfully devolved; and that, with such significance in the mouth of a Jew, that the misappropriation of the title by Jesus, or by any other, would be one of the most dreadful blasphemies of which a Son of Israel could be guilty. In fact, Christ's permitting this title to be given Him, at his triumphal entry into Jerusalem, was the first pretext upon which the chief priests, and scribes, gathered together against him.<sup>2</sup> The instances<sup>3</sup> of the blind and dumb man healed, of the Syrophenician woman, of the two blind men, of blind Bartimæus, will be enough to assure us that the title 'Son of David' was often applied to Jesus by the common people, with His assent and approbation, with some great and peculiar significance not fully explained in the contexts; but suggestive, when taken in connection with the title 'Lord' used in the same places, of supreme adoration, and corresponding faith, directed to Him. Could any doubt of this be reasonably entertained, the circum-

<sup>1</sup> Matt. xxii. 42.

<sup>2</sup> Matt. xxi. 15, 16.

<sup>3</sup> Matt. xii. 23; xv. 22; and xx. 30; Mark x. 46; Luke xiii. 35.

stances attending His triumphal entry into Jerusalem must dispel it. One hardly knows which of the three<sup>1</sup> narratives, Matthew's, Mark's, or Luke's, to select for the purpose of impressing this upon the reader's memory; only that Matthew's leaves no room for denying that the "Hosannas in the highest," viz., ascriptions of supreme power to save, were intended personally for the Saviour; and not for The Almighty Father through Him. The people's reference is to Psalm cxviii. 25, 26, which reads thus, "Save now" (*Hosannah*) "I beseech thee, O Jehovah; O Jehovah, I beseech Thee, send us now prosperity. Blessed be He that cometh in the name of Jehovah."<sup>1</sup> This, however, is clear from each of the narratives, that the Jewish populace, in popular style, with a popular significance, did use the title 'Son of David' in such sense that they acknowledged Jesus to be their Messiah, and Deliverer, the proper and long-expected 'King of Israel.' "Hosanna to The Son of David. Blessed is He that cometh in the name of The Lord. Hosanna in the highest." "Blessed be The King that cometh in the name of The Lord; peace in heaven, and glory in the highest." *King*, as foretold by their prophets; *King*, with such awful ascriptions of heavenly grace and power that unbelieving Pharisees, who too well understood the people's allusion, were shocked at what they supposed its blasphemy, rebuked the people for it; and, at last, because Jesus accepted this divine praise as His right and due, brought Him to the cross as a malefactor and blasphemer. The very fact that our blessed Saviour deliberately arranged to ride into Jerusalem in such a manner as to fulfil Zechariah's prophecy,<sup>2</sup> "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; He is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass," showed what was that high dignity which He intended publicly to assume. And the further fact that He asserted, and called the attention of the Pharisees to the supernatural and divine impulse upon the people, (such that if they held their peace, the very stones would cry out) evinced further that he claimed to be such Son of

<sup>1</sup> Matt. xxi. 1—11; Matt. xi. 1—11; Luke xix. 28—40.

<sup>2</sup> Zech. x. 9.

David, and King of Israel, with the express testimony of The Holy Spirit to His right.

Now it should be particularly noticed that the title "Son of David," as applied to Messiah, occurs no where in the old testament in such very words. But the Jews' popular, and correct, belief that Messiah was to be 'Son of David' was founded upon certain scriptures, in which he is either called David's Son in a figurative manner well understood by them, or else called plainly by David's own name. Thus, as explained before,<sup>1</sup> 'the *branch* of David' is equivalent to 'The Son of David;' and "a rod out of the stem of Jesse" meant the same;<sup>2</sup> and, Isaiah had foretold "A Branch" out of the roots of David, upon whom The Spirit of Jehovah should rest; Jeremiah, too, had caught up the prediction saying that The Lord would "raise unto David a righteous Branch, and a King should reign and prosper:" which prediction Zechariah, also, had twice appealed to. Indeed, whoever will examine the old testament scriptures, below<sup>3</sup> referred to, will perceive that the most remarkable predictions of Messiah, known and admitted most commonly among The Jews to be such, were those which give Messiah the title "Branch of David," i.e., "Son of David," or the title of "David," or of "David The King." And that such scriptures, found in Isaiah, Jeremiah, Ezekiel, Hosea, and Zechariah, imply his *deity* in various ways; while, two of them, viz., Isaiah's in his ninth chapter, and Jeremiah in his twenty-third, give The Son of David plainly the titles God, and Jehovah. These were the old testament scriptures, which imparted such awful meaning to the Hosannas! of the Jewish crowd; and, for taking which to Himself, and thereby asserting *deity*, Jesus lost his life. Moreover, it was an established principle of Jewish interpretation that, wherever the old testaments speaks of THE KING absolutely, there Messiah is intended; but it will be found, upon reference, that such places continually must be referred to Jehovah. God was always King of Israel. Thus<sup>4</sup> The Psalmist, "The Holy

<sup>1</sup> See above, p. 183, 184.

<sup>2</sup> Isa. xi. 1.

<sup>3</sup> Isa. ix. 6, 8; xi. 1: Jer. xxiii. 5; xxxiii. 16; Zech. iii. 8; vi. 12; also, Isa. lv. 3: Jer. xxx. 9: Ezek. xxxiv. 24; xxxvii. 24; and Hosea iii. 5.

<sup>4</sup> Ps. lxxxix. 19; Isa. vi. 5, and xliii. 15: Jer. xlv. 18.



One of Israel is our King;" thus Isaiah, "Mine eyes have seen The King Jehovah of Hosts;" in a prophecy which I have elsewhere<sup>1</sup> shown refers directly to Christ; again, "I am the Creator of Israel, your King:" thus Jeremiah, "As I live, saith The King, whose name is Jehovah of Hosts;" and many more<sup>2</sup> to the same effect. In which sense<sup>3</sup> (but I must not anticipate) Nathaniel exclaims, "Rabbi, thou art The Son of God, thou art The King of Israel."

*The scriptural  
import of the  
title Son of man  
as taken by our  
Blessed Lord.*

I shall presently give a chapter to the consideration of those contexts in the new testament, in which the title "Son of man" is given to our blessed Saviour. My purpose now is to enquire what significance those words had to Jewish ears, as a title so openly and habitually assumed by Jesus. Here I would remark that whoever pays common attention to the multitudinous places where the expression 'The Son of man' is used, such as those marked in the margin,<sup>4</sup> cannot fail to see that the words do denote a separate name, or *title* properly so called; a specific name, as much so as Jesus, or Thomas, or Son of God, or Bar-Jonah, or any other name; and that the words, "Son of man," are not to be disposed of, or explained away, by vague and unsubstantial, ideas of *idiom*.<sup>5</sup> "Son of man" is one of the names of Christ. Moreover, it is clear from the passages referred to, that our Saviour habitually adopted this title with some peculiar significance, intended by Himself, and popularly recognized by the Jews, who were capable of referring the title to certain scriptures of their own, suggestive of particular claims implied by it. In a future page I hope to show that the contexts in which our Lord uses this title necessarily indicate in Him open assumptions of *deity*; at present I wish to point out the scriptures of the old testament to which our Saviour's Jewish hearers necessarily referred that title, and that they could not but understand that He indirectly assumed the claims of *deity*, by taking that title as His own. That the title "Son of man" was like that other name "Son of David,"

<sup>1</sup> See above, p. 85.

<sup>2</sup> Isa. xxx. 33; xxxii. 1; xxxiii. 17, 22; Zeph. iii. 15, etc.

<sup>3</sup> John i. 49.

<sup>4</sup> Matt. xx. 28; Mark ix. 31; Luke vii. 34; ix. 22, 43, 46; xix. 10; xxii. 22.

<sup>5</sup> See above, p. 104.

one means of asserting that He was Messiah, and that Jesus adopted it in that sense, requires (I should suppose) no especial proof. But that the fact may be remembered we can refer to the places marked below;<sup>1</sup> of which I quote only one: "Art thou Messiah, The Son of The Blessed? And Jesus said, I am: and ye shall see The Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes," etc. Indeed, it is plain from such passages that the titles Messiah or Christ, King of Israel, Son of man, and Son of God, were understood by The Jews to be equivalents in this sense, *viz.*, that, properly used, they could denote only one, and the same, person. Thus Nathaniel: "Rabbi, Thou art The Son of God: Thou art The King of Israel;" or let the priests be heard, "Art Thou The Messiah? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me nor let me go. Hereafter shall The Son of man sit on the right hand of the power of God. Then said they all, Art thou then The Son of God? And he said unto them, Ye say that I am."

Whence did the Jews derive this manifest, and correct, belief that "Son of man" was a proper title for their Christ or Messiah, as much so as "Son of David," or "Son of God?" We shall see that of all Messiah's titles, used by Him in the midst of the Jews, none more directly asserted His *deity* than "Son of man;" taken abstractedly as a *title*. If Annas or Caiaphas had, either of them, said he was "The Son of man," the Jews would have turned pale with horror. Whence did The Jews derive this correct idea of the deep significance of the title, "Son of man?"

There are two places, and but two,<sup>2</sup> in the old testament where the Jews recognize the title "Son of man," as applied to their Messiah. "Let thy hand be upon the man of thy right hand, upon The Son of man whom thou madest strong for thyself:" and that remarkable place in Daniel, where the prophet records his prevision of the kingdom of The Son of man, "which shall not be destroyed." "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven," etc. These

<sup>1</sup> Mark xiv. 61; Luke xxii. 67; John i. 49.

<sup>2</sup> Ps. lxxx. 17; Dan. vii. 13, 14; and see above, p. 103.

scriptures they habitually, and commonly, interpreted of their Messiah, and they were right in doing so. And the last especially was their great authority for understanding the allusion conveyed by the title "Son of man;" for there "The Son of man" is depicted as pre-existent in divine glory with The Ancient of Days, The Almighty Father, coming in the clouds of heaven, and receiving "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him." Hence our Saviour's assumption of the title, as one<sup>1</sup> that belonged to Him "where He was before." "What and if ye shall see The Son of man ascend up where He was before?" A question addressed to His Jewish audience in such a way as to imply that they might understand, and ought to understand, the allusion our Saviour intended. Hence our Saviour's frequent reference to Himself as "The Son of man," sitting in glory.<sup>2</sup> "And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when The Son of man shall sit in the throne of His glory, ye also shall sit," etc.; or again, "Hereafter shall The Son of man sit on the right hand of the power of God." These were direct references to Daniel, as understood by the Jews. Hence also that beautiful parable<sup>3</sup> of Christ, as King and Shepherd of Israel, sitting in judgment to separate the sheep from the goats. "When The Son of man shall come in his glory, and all His holy angels with Him, then shall He sit upon the throne of His glory," etc. "Then shall the King say unto them on his right hand, Come ye blessed of my Father," etc. That parable was in perfect accordance with Jewish theology; and was direct in its reference to Daniel, as they understood him.

The title "Son of man," thus adopted from Daniel, as another name of equal power, for Messiah, The King of Israel, The Son of David, and The Son of God, was as complete as the last of them in its assumption of *deity*, on the part of Him, who claimed it as His own. This fact it was<sup>4</sup> which rendered it impossible for the disciples to understand how Jesus, if he were The Son of man, *i.e.*, Messiah, was about to die; it being habitually taught

<sup>1</sup> John vi. 62;                      <sup>2</sup> Matt. xix. 28; Luke xxiii. 69.

<sup>3</sup> Matt. xxv. 31.

<sup>4</sup> 1 John xii. 34; Luke ix. 44, 45; Mark ix. 31, 32.

them that Christ abideth ever. "The people answered Him, We have heard out of the law that Christ abideth for ever; and how sayest Thou, The Son of man must be lifted up? Who is this Son of man?" Clear enough, that The Son of man was Messiah; then how could He possibly die? seeing that He was more than man; in fact, was The Son of God. So general, so popular, so definite, was the Jewish meaning given to that title "The Son of man."

*The Scriptural import of the title "Son of God" as taken by our Lord, among the Jews.*

The gospel of St. Mark, written for St. Peter, who first made, under inspiration, that glorious confession<sup>1</sup>, "Thou art the Messiah, The Son of the living God," begins with these words, "The beginning of the gospel of Jesus Christ, The Son of God." And it is certain that this title also was assumed by our blessed Lord; or (which comes to the same thing) was permitted by Him to be given Him by others, in presence of the Jews; in such sense that one can perceive He meant to affirm by it that He was really God; and that the Jews, in the application of their popular creed, understood Him in that sense; for that such was, among them, the acknowledged meaning of the title 'The Son of God.'

That this title was known among all the people, high and low, as one of Messiah's names<sup>2</sup> is certain; *first*, from Nathaniel's exclamation already quoted; *second*, from Martha's, "Yea, Lord, I believe that Thou art The Christ, The Son of God, which should come into the world;" *third*, from Peter's "Lord! to whom shall we go? Thou hast the words of eternal life. And we believe, and are sure, that Thou art that Christ, The Son of the living God;" and *fourth*, from the High Priest's, "I adjure Thee by the living God, that Thou tell us whether Thou be The Christ, The Son of God." Thus, whether we take the High Priest as the most exalted expressor of Jewish opinion, or Peter and Martha, as among the meanest; whether we turn to those who believed on Jesus, as Peter and Martha, or to those who hated Him, like Caiaphas; or select others who, like Nathaniel, being devout Jews became suddenly convinced of the real character of Jesus; we find one more fact clearly written in the new testament con-

<sup>1</sup> Matt. xvi. 16.

<sup>2</sup> John i. 49; xi. 27; vi. 68; and Matt. xxvi. 63.

cerning the general belief of Israel, viz., that the common, and universal, conviction of all classes among the Jews was that their Messiah was "The Son of God." Whence did they derive this conviction? and what meaning did they attach to the term "Son of God?"

In the new testament we are assured that the Jews understood by this title nothing less than that Messiah, as such, 'Son of God,' was very God, equal to The Father. And that, necessarily, the relation of Son being thus admitted in the Deity, that of Father must be held to have been admitted also. So that we gather unanswerably from the new testament that God The Father, and God The Son, are distinctions in deity which were known, and recognized, by the Jews; as truly as now they are by Christians. That the Jews really did know, commonly and popularly, that Messiah's Sonship to God implied equality with God, we are certain; for<sup>1</sup> we are told in the new testament that, on that very account, they sought to kill Him; "because he had not only broken the Sabbath" (as they thought) "but said also that God was His Father, making Himself equal with God." According to the idea common to Jews, as to other people, that father and son are, in their natures, equal. Hence St. Paul's allusion,<sup>2</sup> "Moses verily was faithful in all his house, as a servant; but Christ as a Son over His own house." So again the Jewish populace,<sup>3</sup> when they heard Him discoursing of God as His Father, and adding "I and my Father are one," resolved to stone Him; and observed, "For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest Thyself God." It is beyond dispute that "Son of God" was a title of Messiah; and that, by that title, The Jews understood equality with God. Whence it also happened that our Saviour was<sup>4</sup> supremely worshipped even when on earth: "Then they that were in the ship came, and worshipped Him, saying, Of a truth Thou art the Son of God." Those who maintain that "worshipped" is here a mere expression of profoundest respect towards a man, show that they do not understand what The Jews inferred from that title "The Son of God." Similarly, when our blessed Lord boldly claimed this title before the blind man, who had washed

<sup>1</sup> John v. 18.

<sup>2</sup> Heb. iii. 5.

<sup>3</sup> John x. 33.

<sup>4</sup> Matt. xiv. 33; John ix. 35.

in Siloam, "Dost Thou believe on The Son of God?" . . . "It is He that talketh with thee" . . . "Lord! I believe. And he worshipped Him." It being perfectly certain, from other considerations, that Jesus did allow Himself to be prayed to when on earth: as, for instances<sup>1</sup>, "Lord! I believe. Help Thou mine unbelief:" or, the apostles, "Lord! increase our faith." For the Jews knew that though Rabbis could teach, and physicians heal, and prophets work miracles in God's name, and angels deliver messages and impart consolation, and devils tempt and deal out afflictions, none but God could minister to the soul of man, to bestow spiritual gifts, such as increase of faith, or removal of unbelief, or any other blessing needed for purposes of sanctification.

Christ, then, was worshipped as The Son of God; and by 'The Son of God,' the Jews understood equality with God; and that title was peculiarly their Messiah's. This the new testament teaches us; but the Jews must have learned it from the old; and to the old, Christians may refer to learn the same. And when we collate all the places in the old testament which teach this great doctrine that Christ was The Son of God, equal to the Father, as Jews themselves were instructed to do, it is surprising what a mass of the old testament we have. True there are but two places<sup>2</sup> in that testament which give the title SON distinctly to Messiah; perhaps, we ought to say only one. But when we adopt the Jewish mode of interpretation, and remember that BRANCH stands for *Son*; and that the predictions of 'Branch' and 'King' are inseparably bound together by minute references, and extensive<sup>3</sup> contexts, and prophetic force, in the Hebrew Bible; then we discover that large divisions of the prophets Isaiah, Jeremiah, Ezekiel, Hosea, Zephaniah, and Zechariah, necessarily teach the great doctrine that Messiah, or Christ, The Son of God, The King of Israel, was Himself Jehovah, equal with the Father.

The Messianic prophecies are a golden thread which runs through all the old testament; and enables us in a most impres-

<sup>1</sup> Mark ix. 24; Luke xvii. 5.

<sup>2</sup> Ps. ii. 7, 12, *Son*; Ps. lxxii. 17, *Innon*.

<sup>3</sup> See my "Notes on Restoration and Conversion of Israel." Also above, p. 235. But any one may convince himself by comparing these prophecies.

sive manner to note its unity ; as well as the ignorance with which a statement was recently professed to be cited, as<sup>1</sup> if worthy of serious attention, (though, indeed, it appears<sup>2</sup> that the citation was not consistent with fact) that such or such a one "thought twelve passages in the old testament directly Messianic;" and another "restricted this character to five." The Jews of old, who ought to be the best judges in this matter, perceived, and by their authorized instructors illustrated, this precious union of the sacred books; and collated, as all of them directly Messianic, the scriptures to which we have just alluded. Moreover, they had certain traditional principles of scripture interpretation. It was a maxim with them, that all the prophets spake of Messiah; that every place, in which The King was mentioned absolutely, referred to Messiah; that, wherever salvation is spoken of by the prophets, the place refers to Messiah; that all their psalms which represent God as reigning over the earth refer to Messiah; that the prophecies of humiliation, as well as those of glory, concern Messiah; that the prophecies to re-establish David's house referred to Messiah; that, wherever ascension into heaven and sitting at God's right hand are spoken of, the places refer to Messiah. In short, all the ideas we have hitherto collected into this chapter from the new testament, concerning Christ's deity as The Son of David, The Son of man, The Son of God, are according to the known, admitted, and traditional explanation of the old testament by the Jews themselves. And, upon those very principles, The Lord Jesus and His apostles preached Christianity; and, like Apollos, quoted the old testament according to the received sense of the Jewish synagogue.

If so, then the Unitarian invention<sup>3</sup> of *accommodation*, which we have already explained, is proved utterly wicked; and, which is of the utmost moment to this conclusion, the reader will kindly observe that such interpretation, application, or quotation, of the old testament gathered from the new, does not depend upon the words used by Christ and His apostles; but as much so, or more so, upon remarks made by people like

<sup>1</sup> Dr. Rowland Williams in "Essays and Reviews," p. 65.

<sup>2</sup> See H. J. Rose in "Replies to Essays and Reviews," p. 81, 119.

<sup>3</sup> See above, p. 83.

Nathaniel, and Martha, and the Jewish populace generally when gathered round Jesus at various times; and even upon the exclamations and questions of the high priest, and others, who condemned Him, and hated His doctrines. This bad invention of *accommodation* was indeed a hopeless resort of Unitarianism.

*The scriptural import of the title 'Lord,' as used of Jesus in the new testament.*

That very title LORD, continually applied to Jesus by His apostles and others in a sense to imply *deity*, is another mode by which the new testament refers us to the old for Messiah's glory. That this title 'Lord' was constantly applied to Jesus, as a divine title, is clear from the prayers already cited. Thus, by the apostles, "Lord! increase our faith;" or, the man who sought healing for his son, "Lord! I believe; help Thou mine unbelief." I repeat it; these are prayers: and prayers as to *deity*, which I explained above.<sup>1</sup> And now I add, they are prayers to deity under the title 'Lord.' But, in a multitude of places, the same force of this title is plain. For instance, as applied by Jews and others in requests for miraculous healing: thus the leper, "Lord! if Thou wilt, Thou canst make me clean;" or the blind men, "Lord! that we may receive our sight;" or the Syrophenician woman, "Truth, Lord, yet the dogs eat," etc. It was an admitted truth among the Jews that God alone could heal certain diseases; and that only Messiah, as The Son of God, would perform in His own name corresponding miracles, as<sup>2</sup> predicted by the prophet; and referred to by the evangelist. This was the force of our Lord's answer<sup>3</sup> to John the Baptist, "Go, and tell John what things ye have seen and heard," etc.; referring John to His miracles as a proof of His Messiahship. This was the import of our Saviour's miracle<sup>4</sup> upon the man born blind, which so much disturbed the Jewish authorities. This is the force<sup>5</sup> of the leper's admission, "If Thou wilt Thou *canst*;" of our Saviour's enquiry,<sup>6</sup> "Believe ye that I am *able* to do this?" This is why the evangelist records<sup>7</sup> that the people were amazed, and said, "Is not this The Son of David?" This is the beauty

<sup>1</sup> See p. 241.

<sup>2</sup> Isa. xxxv. 4—6; xlii. 6—8; li. 1—3.

<sup>3</sup> Matt. xi. 6.

<sup>4</sup> John ix. 7.

<sup>5</sup> Matt. viii. 2.

<sup>6</sup> Matt. ix. 28.

<sup>7</sup> Matt. xii. 23.



of the centurion's<sup>1</sup> protest, "Lord! I am not worthy, etc. . . . but speak the word only." This is the significance of the apostle's exclamation, "Lord! even the devils are subject unto us through Thy name."<sup>2</sup> In short, just as there are Messianic prophecies in the old testament, so there are Messianic miracles in the new, answering to certain prophecies, and to the common conviction of the Jews resulting from them. And such is the force of the title 'Lord' in these places, viz., as an equivalent for Messiah, The Son of God, in *deity*.

But if any yet doubt that the title 'Lord' in the new testament is given to Jesus, as to God, let him refer to Luke.<sup>3</sup> The angel says of John the Baptist, "And many of the children of Israel shall he turn to The Lord their God, and he shall go before Him in the spirit and power of Elias," etc., where Jesus is evidently called "The Lord their God:" so Zecharias<sup>4</sup> was taught by The Holy Ghost to say of John the Baptist, "Thou, child, shalt be called the prophet of THE HIGHEST, for thou shalt go before the face of The Lord, to prepare His ways:" but the original prophecy<sup>5</sup> is, "The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a high-way for our God:" from which two scriptures it results that Christ is called God, is called Jehovah, is called The Highest, and, in such sense, is also called THE LORD. Let us refer to Luke once more. The angel says to the<sup>6</sup> shepherds, "For unto you is born this day in the city of David a Saviour, which is Christ THE LORD;" i.e., The Lord Messiah. But, afterwards, Luke says<sup>7</sup> of Simeon, "It was revealed unto him by The Holy Ghost that he should not see death before he had seen The Lord's Christ;" i.e., The Lord's Messiah. So that, in one verse, this title THE LORD is given to Messiah; and in the other, to Jehovah. Yet that in each case the title THE LORD has the same meaning is clear; for, while Luke writes, "A Saviour, which is Christ The Lord," Hosea<sup>8</sup> declares, "I will have mercy on the house of Judah, and save them by Jehovah their God."

Moreover, the Jews not only understood this title THE LORD,

<sup>1</sup> Matt. viii. 8.

<sup>2</sup> Luke x. 17.

<sup>3</sup> Luke i. 16.

<sup>4</sup> Luke i. 76.

<sup>5</sup> Isa. xl. 3.

<sup>6</sup> Luke ii. 11.

<sup>7</sup> Luke ii. 26.

<sup>8</sup> Hosea i. 7.

as a divine title of Messiah, but also as a divine title of Him after His predicted exaltation to glory; and in this sense the evangelists and apostles use<sup>1</sup> it. Thus Mark, "So then after The Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God." So the assembled apostles in prayer to Him, when in heaven, "Thou, Lord, which knowest the hearts of all men, shew whether of these two Thou hast chosen." A passage which proves the deity of Christ in two ways: *first*, in that particular upon which we are engaged, viz., the application to Him of the title LORD, when in heaven; *second*, by the very fact that prayer was addressed to Him there; addressed to Him as Head of the Church,<sup>2</sup> and the chooser of His own apostles. Similarly St. Peter, applying the one hundred and tenth Psalm before the assembled Jews,<sup>3</sup> in a sense which he knew they all acknowledged, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both LORD and Christ." Or again, Ananias,<sup>4</sup> as a devout Jew to Paul, one of the most learned of Jews, "Brother Saul, THE LORD even Jesus that appeared unto thee," etc.; or Paul himself, before conversion,<sup>5</sup> but beholding the Shechinah as He journeyed to Damascus, naturally as a Jew, and with consciousness that he used the word correctly; yet hardly able to believe, for it was that Jesus whose people he was persecuting: "Who art Thou, LORD?" and, "LORD! what wilt Thou have me to do?" and lastly, our Blessed Lord Himself, asserting His deity by anticipating prayers<sup>6</sup> to be addressed to Him as God, "Not every one that saith unto Me, LORD, LORD, shall enter into the kingdom of heaven, but" etc.

From such scriptures we are left without room to doubt that this title THE LORD was in Jewish ears, and as used by Jews, and by our Saviour and His evangelists and apostles, a divine title; a title of Christ, as God. Do we enquire whence The Jews derived this sense of the word translated *Lord*? The answer is, they took it, and commonly used and understood it as a title of *deity*, from the Greek version of their scriptures. In that version the word is habitually used for Jehovah, and for Adonāi. And,

<sup>1</sup> Mark xvi. 19.<sup>2</sup> Acts i. 24; Ephes. i. 22.<sup>3</sup> Acts ii. 36.<sup>4</sup> Acts ix. 17.<sup>5</sup> Acts ix. 5, 6.<sup>6</sup> Matt. vii. 21.

though it also meant but Sir, or Master, and in that sense *Lord*, as a title of respect, yet in passages referring to- Jehovah, and to Adonāi, and to Messiah as such, it was also used for those words; and thus was understood by the Jewish people as a title of deity. And, like Peter and other good Jews<sup>1</sup>, we Gentiles may proclaim "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: He is LORD of all:" or again, like Jews<sup>2</sup> quoting their prophet Amos, "After this I will return, and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of the men might seek after THE LORD; and all the Gentiles upon whom my name is called, saith THE LORD who doeth all these things." Luke writes Κύριος; Englishmen write THE LORD; Amos wrote JEHOVAH. But it is Christ's name which is called upon all the Gentiles; for<sup>3</sup>, by the Spirit's teaching, "the disciples were first called Christians at Antioch;" and by The Spirit's ruling have continued to be called so ever since.

*That Jesus and his Apostles too did speak to the Jews of THE HOLY GHOST as a person.*

No very extended argument will be required to prove from the new testament that Jesus, and his Apostles, speak of The Holy Ghost, as of one whose divine *personality* was known to, and admitted commonly by, the Jews. As might have been expected, the great subject of the Christian religion being the deity of Christ, more evidence is available even from the new testament to that end, than for the purpose of setting forth the divine personality of The Holy Spirit. Still we have proofs enough; our purpose being to show, from the new testament, that Jesus and His apostles did speak to the Jews of The Holy Ghost; *first*, as of that Spirit, whose existence and offices were recognized by their own religion; *second*, as of a divine *person*, distinct from The Father, and from The Son. Now let the reader notice the importance of this argument. It is an appeal for proof that the Jews believed in the divine personality of The Holy Ghost, as being neither The Father nor the Son, not to Targums nor to Rabbis, least of all to people like Philo Judæus; but to the new testament: to the instances, and to the manner, in which John the Baptist, and our Saviour, and His

<sup>1</sup> Acts x. 36.

<sup>2</sup> Amos ix. 11.

<sup>3</sup> Acts xi. 26.

evangelists, and apostles, and the Jewish populace, discoursed, or listened to discourses, concerning the existence, and person of The Holy Ghost, as recorded in the inspired pages of the new testament. And the result will be this; either the new testament assures us under inspiration that the Jews did, as Jews, believe in the divine *personality* of The Holy Ghost, as distinct from The Father, and from The Son; or else the writers of the new testament misrepresented the sentiments which Christ, and others uttered, and the impressions produced by them. Our duty will be to distinguish statements, respecting The Holy Ghost, which might have resulted from our Saviour's own teaching as contained, for instance, in St. John, chaps. 14—16, from those which were made by Him, and His apostles, as evidently consonant with, and referable to, the religion of the Jews.

Thus, when Matthew, or Luke, represents the angel Gabriel as speaking to Mary, or to Joseph, or to Zecharias the priest, of the miraculous operations of The Holy Ghost in the conception of Jesus; or of John Baptist's sanctification for his office of forerunner; he can only be understood correctly as addressing devout members of the Jewish church, (at that time necessarily ignorant of *Christianity* peculiarly so called,) in reference to one whose existence, and attributes, as a personal agent were well known, and recognized by them, as such Jewish believers<sup>1</sup>: "Fear not to take unto thee Mary thy wife, for that which is conceived in her is of The Holy Ghost:" "The Holy Ghost shall come upon thee, and the power of The Highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called The Son of God": or again<sup>2</sup>, "He shall be great in the sight of The Lord, and shall drink neither wine nor strong drink; and He shall be filled with The Holy Ghost even from His mother's womb." Such passages, and others noted below,<sup>3</sup> can only be read correctly to the following purpose as regards our argument: *viz.*, that long before any discourses, or instructions, respecting the nature or offices of The Holy Ghost had been delivered by Christ, the writers of the new testament assert that messages were brought immediately from heaven to Jews and to Jewesses respecting Him, as one of whose existence and attri-

<sup>1</sup> Matt. i. 20.<sup>2</sup> Luke i. 15.<sup>3</sup> Matt. iii. 11; Mark i. 8; Luke i. 35.

butes they had already learned from passages in their own scriptures, the old testament. So again John the Baptist to the Jewish multitude<sup>1</sup>; "He shall baptize you with The Holy Ghost, and with fire," etc.; or again<sup>2</sup>, "I saw The Spirit descending from heaven like a dove, and it abode upon Him: and I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see The Spirit descending, and remaining on Him, the same is He which baptizeth with The Holy Ghost; and I saw and bare record that this is The Son of God." John speaks, as a Jew to Jews, before Christ had taught or ministered, asserting a revelation in perfect agreement with their own religion; and of such a nature that the Jews easily apprehended it to be so. And the Baptist, as a Jew addressing Jews, distinguishes between The Father who sent Him, The Son to whom he bare record, and The Spirit who descended; and with whom The Son was to baptize. So, our blessed Saviour<sup>3</sup> addressing Nicodemus, "Except a man be born of The Spirit, he cannot enter into the kingdom of God." Nicodemus' shame was that he was ignorant of that great doctrine of new birth by The Holy Spirit. "Art thou a Master of Israel, and knowest not these things"! As a Master of Israel he ought to have known them, from the old testament. From that testament he did know one great truth, viz., that there was a 'kingdom of God,' in another world, to be entered into; and, from the same testament, he ought to have known the other, viz., that he must be born again of The Holy Ghost before he could go there. So, again, our Saviour, in conversation<sup>4</sup> with His apostles long before His discourses about The Spirit as recorded by St. John, "Take ye no thought how, or what, ye shall answer, or what ye shall say; for The Holy Ghost shall teach you in the same hour what ye ought to say": speaking to them as of a divine person, whose existence, and attribute of teaching, they as Jews were supposed to know. Or, again, addressing Jewish unbelievers, "But if I cast out devils by The Spirit of God, then the kingdom of God is come unto you," as of one whose power was well known to them. Now this passage is from St. Matthew; but, if the reader will refer to the

<sup>1</sup> Matt. iii. 11.<sup>2</sup> John i. 32.<sup>3</sup> John iii. 3.<sup>4</sup> Luke xii. 12.

corresponding place<sup>1</sup> in St. Luke, he will find it written, "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you:" where the word *finger* substituted for Spirit, is a Hebrew allusion to the prophecies, already referred to,<sup>2</sup> of The Holy Spirit as the *hand* of Jehovah. And, most important to be observed, it was on this occasion, when speaking of casting out devils that our Saviour<sup>3</sup> delivered to the Jews, as Jews, His extraordinary warning about blaspheming The Holy Ghost. "All manner of sin and blasphemy shall be forgiven men; but the blasphemy against The Holy Ghost shall not be forgiven unto men. And whosoever shall speak a word against The Son of man," etc. A passage upon which we base one of the strongest, perhaps *the* strongest argument, for the divine *personality* of The Holy Ghost. As The Son of man is, in your Jewish scriptures, a *person* against whom ye can blaspheme; so ye know very well that, in the same scriptures, your own scriptures, The Holy Ghost is a *person* against whom ye can blaspheme. These scriptures were, and are, what Christians call 'the old testament.'

Similarly, in the spirit of his beloved master, Stephen<sup>4</sup> before *The Sanhedrim*; "Ye stiff-necked, and uncircumcised, ye do always resist The Holy Ghost; as your fathers did so do ye." This was an accusation which the Jewish doctors, as such, could not endure. They cared nothing about Christ, or His religion; but to be told that they, the Jewish Sanhedrim; that they, pure Hebrews; that they, who devoutly believed in the old testament as the only revelation of God; that they, and their fathers, had resisted The Holy Ghost, was such an accusation, and so pointed against their own religion, that they could not put up with it. "When they heard these things they were cut to the heart, and gnashed upon him with their teeth," etc.

No further proofs can be required. Whoever considers fairly such places as those we have cited, and the many similar which can be referred to, will not hesitate to conclude that, from the new testament taken alone, we may confidently draw this important conclusion; viz., that the Jews, as Jews, and irrespective altogether of Christian teaching, did commonly believe in, con-

<sup>1</sup> Luke xi. 20.

<sup>2</sup> See above, p. 161.

<sup>3</sup> Matt. xii. 31; Mark iii. 28; Luke xii. 10.

<sup>4</sup> Acts vii. 51.

verse of, and recognise as an article of their Jewish faith, the *personal* existence, and attributes, of The Holy Ghost as divine: that He was known to be a personal agent imparting the gifts of prophecy, and the higher gifts of sanctification; that he did guide, and teach, and create, and could be resisted; that He could be blasphemed against, as truly as either The Father or The Son.

The warning given to the Jews, about blaspheming The Holy Ghost, is decisive as to their belief, as Jews, in His divine *personality*. According to St. Matthew it was addressed personally to the unbelieving Pharisees; according to St. Mark it was addressed to the unbelieving scribes; and, according to St. Luke, it was addressed to an innumerable multitude of people. The three statements are quite consistent. Any way Jews, as Jews, were the people addressed; Pharisees, Scribes, and the multitude; and were solemnly warned not to blaspheme against The Holy Ghost, as they did against The Son of man. And it follows, irresistibly, that as Jews, the whole multitude of all ranks knew that The Holy Ghost was a divine *person*, against whom they could blaspheme. And the Baptist's address shows<sup>1</sup> that the Jews distinguished The Spirit from The Father, and from The Son. They obtained this knowledge from the old testament; and we may do the same. The plain English reader may feel quite easy on this matter; he can do without Targums, and Rabbinis; there it is written clearly for him in his own new testament; the Jews, as Jews, knew of, and believed in, the divine *personality* of The Holy Ghost; as being neither The Father, nor The Son; and they got that knowledge from the old.

But I have shown distinctly that, from the old testament, they also learned the *deity* of The Son, The Son of God, The Son of man, The Son of David, The Messiah, Christ; so that it follows that the new testament tells us Gentiles, preachers and people, that the old testament taught the Jews, and may still teach us, the doctrine of The Holy Trinity.

*Summary.* I venture to believe that the importance of this chapter will be felt; and that it is so clear as to need no lengthy summary. The good conclusion may be confidently drawn from it that, out of the pages of the new testament

<sup>1</sup> See above, p. 248.

taken by itself, we may adduce the important fact that the old testament does teach the deity of The Son, and the deity of The Holy Ghost, as divine *persons* distinct from THE FATHER. And that, therefore, the new testament, given by inspiration of God, assures us in its peculiar way that the doctrine of The Holy Trinity can be proved from the old testament; and was known to the Jews. That they recognized the mighty truth that there was ever One to whom the name "The Son of God" appertained; and that the name of "God The Father" is, therefore, a distinction derivable from Hebrew scripture. That He, The Son of God, was also known to them as "The Son of man;" and, as to become manifest in flesh, "The Son of David," The King of Israel, The Messiah, *i.e.*, The Christ; and, in such sense that He, The Son of God, was equal with God; and that, in the Jews' opinion, it was unpardonable blasphemy for any mere man to claim to be so.

Also that the Jews did know, and believe, that The Holy Ghost was God; and yet was *sent* by God; and also, through John the Baptist,<sup>1</sup> was to be *sent* by their Messiah, The Son of God; and hence, that as He must not be confounded with The Son, who was to send Him; so He must not be confounded with The Father, who sent Him; that He imparted the power of divine prevision; and created faculties both in the human soul, and body; that He inspired the prophets; that He did lead, could be resisted, and could be blasphemed, as truly as any other *person*; even *divine* person, as The Son of man; and such attributes can be correctly mentioned only of a *person*. And that, thus, The Three Persons in One God, *i.e.*, The Trinity in Unity, were clearly traceable by the Jews from the old testament.

And, lastly, I venture to believe that every dispassionate reader will perceive that the new testament treats these mighty truths as being well known to the Jews from their scriptures, *viz.*, the old testament; and from the teachings, and traditions, of their own religion. And that, therefore, Christian preachers and divines may teach Christianity out of the old testament, without neglecting, despising, or being ignorant of, the new; indeed, the very, very contrary. For the new testament cannot be fully understood without a correct appreciation of the old.

<sup>1</sup> Matt. iii. 11.



## CHAPTER XII.

### THE SON OF GOD.



VERY page we have hitherto written in reference to The Second of The Holy Trinity has tended to prove clearly in its own way His pre-existence in *deity*. But I wish each chapter to contain separate, and independent proofs of that deity; and this chapter as truly as those which have gone before. Supposing, then, all that precedes to be now set aside and forgotten; let us ask, as we approach the new testament, in what sense was The Son pre-existent, if existent in any sense before born into this world in the likeness of man? Was He pre-existent as Jehovah; or, in any lesser and subordinate sense, as a being other than Jehovah, whether of greater or of less dignity? This is the question which overthrows the Arians. Arians may be briefly described as all those Unitarians who acknowledge some pre-existence in Christ, of greater or less dignity (for they vary among themselves); but all of whom deny Christ's proper deity. Of course, if Christ be in any sense whatever less than, or inferior to, God then He is not God. To be subordinate, and willingly subordinate, is quite another matter. Now Arians do maintain that Christ, however great His dignity in pre-existence, was always less than and inferior to God; and, therefore, was not God. But, if so, what was He? This is the question they cannot answer. The holy scriptures give us no idea of, nor authority for believing in, other spiritual beings than as follow: GOD, who created; and Angels, and Man, who were created by Him. Since, then, the first chapter of the Epistle to the Hebrews<sup>1</sup>

<sup>1</sup> Heb. i. 4—14.

has been written for the especial purpose of proving that Christ was greater than the angels; what was He, seeing that Arians admit He was pre-existent before born as man? Greater than man, and other than man, Arians admit Him to have been. Greater than the angels, and other than the angels, St. Paul affirms by The Holy Ghost that He was. What else, therefore, than GOD could He have been, if the authority of holy scripture is to be followed? Surely, if any men set up an idol in the imaginations of their own heart, Arians do so. True, they deny to Christ the supreme worship, which they say should be given to The Father alone; but they invest Him, by imagination, with such a nature; and enrobe Him, properly enough, with such present power, and dignity, and glory, that (as I shall show) they find it very difficult to withhold that same supreme worship, which Trinitarians accord Him equally with The Father; and they abandon all consistency by doing so. Their chosen advocate, to whom I have so often referred, appears to have been an Arian;<sup>1</sup> or, which comes to the same thing, he permits himself to argue as if he were one; and surely, he was too much in earnest to reason upon such a subject, as a common lawyer.

*Remarks upon  
Christ's new  
title 'The Word'  
in John.*

However, let us proceed to ask in what sense The Second in The Holy Trinity was pre-existent. Was He pre-existent from all eternity, as GOD? Was

He pre-existent from all eternity, as THE SON? Was He pre-existent from all eternity, as one, and of the same substance, with The Father? It would seem that the especial design of the first chapter of St. John's gospel was to answer these questions. For there John speaks of Jesus under a name which raises no question of relationship likely to be replied to from man's natural ideas of relative position of inferiority, or even of subordination. When Christ is called THE SON OF THE FATHER certain natural ideas of relative position are immediately suggested to the human mind. True, these ideas may be properly, and with certainty, modified by subsequent considerations drawn from holy scripture; but, at the moment, they do occur. But when the evangelist speaks of Christ as THE WORD, and introduces Him by that title, as at least one proper title for Him, before being made flesh, no natural ideas of relative position are

<sup>1</sup> Mr. Yates. See "Vindication of Unitarianism," pp. 86, 173.

conveyed to the human mind; it is a purely abstract term, involving a deep mystery of Godhead; and whether expressed by Chaldees as *The Memra*, or by Greeks as *The Logos*, or by Englishmen as *The Word*, no natural thoughts extending to relationship with Deity are indicated. The expression, in whatever language, throws out a mystery for isolated contemplation; in treating of which we are as utterly dependent, as infants, upon whatever The Lord God may please to add. And the argument for the deity of Jesus Christ, dependent on the first chapter of St. John's gospel, must not be drawn from comments either historical or speculative, as to the use of that title, *Memra*, *Logos*, or *Word*, but from the context, contained in the first fourteen verses, wherein St. John defines for us clearly what he means by that title, *THE WORD*. Yet, let me pause here a few moments to open the eyes of some Unitarians on a matter of common truthfulness and honesty. How can we be sorry enough for their favourite champion, who, in giving his Unitarian,<sup>1</sup> or (more accurately) Arian, view of The *Logos*, or *Word*, undertakes to cite a multitude of German authorities, as if supporting him in his Unitarian views, though some of them are soundly orthodox; and then adds—"In our country no clearer and more accurate account of the matter has appeared than that given by the Rev. J. R. Beard, D.D., in the 'People's Dictionary of the Bible,' London, 1848. Article—WORD; and by the Rev. Henry Alford, M.A., in his Greek Testament, London, 1849, vol. i., pp. 478—481." Can this be right? Is it truthful? We have the Rev. J. R. Beard, D.D., Unitarian Professor, and the Rev. H. Alford, M.A., Trinitarian Commentator, coupled together; if not with the intent, at least to the probable effect, of misleading, and deceiving, the ill-read and superficial? That note<sup>2</sup> in Alford's Testament is all that earnest Trinitarians can desire; and glories in setting forth the deity of Jesus, viz., His pre-existence as GOD, in essential unity with The Father. And it traces out beautifully the use of that title, *Memra*, or *Logos*, or *Word*, historically, and grammatically; from the old testament,<sup>3</sup> from the

<sup>1</sup> See Yates' "Vindication of Unitarianism," p. 174, and Appendix, Note P., p. 361.

<sup>2</sup> Alford's Greek Test., vol. i., John i.

<sup>3</sup> Ps. xxxiii. 4, 6; cxix. 89, 105; cvii. 20; cxlvii. 15, 18; Isa. lv. 10, 11; xl. 8; Jer. xxiii. 29.

Apocrypha, from the Alexandrian Jews, and from the Chaldee paraphrasts; proving that it was used at, and before, the time of John the Evangelist; and is selected by him as a well known term, ready to hand, for the purpose of conveying in its own peculiar way the all-important doctrine of the deity of Christ, when accompanied with such explanation as John was empowered by The Holy Ghost to give. Not that we need, therefore, to conclude that the Evangelist applied it in such a sense as it had conveyed in the writings of philosophising Jews, or other unbelievers who had previously employed it, but in a manner peculiarly his own, and with a force to be explained by other contexts of holy scripture. So that the Unitarian argument built upon the conclusion that we fancy St. John uses the word "in a sense previously understood and adopted by others" falls to the ground. Though there is also abundant reason to believe (as we proved in our ninth chapter) that the Chaldee paraphrasts expressed by their corresponding word, *Memra*, an idea much the same.

*Examination of  
John i. 1—14,  
in relation to  
Christ as The  
Word.*

"In the beginning was The Word, and the Word was with God, and The Word was God;" or, as Unitarians would like to read it, "was a God;" because, say they,<sup>1</sup> the Greek definite article is not used by St. John. But the article was not required here, and to have inserted it would have destroyed John's meaning. He did not wish to say that the Word was *the* God; but to say that He was *God* in the abstract. Therefore he uses no article. But, as Bishop Pearson long ago observed, the question of the deity of Christ is not to be settled by Ho, He, To; an opinion in which we might have supposed that Unitarians would cheerfully agree, for, (as we noticed before<sup>2</sup>) if mysteries are to be believed in at all, Unitarians like them stated in distinct propositions. Now here is a very distinct proposition: "In the beginning was The Word, and The Word was with God, and The Word was God;" but no—the moment we produce them a distinct proposition they fall to Ho, He, To; and that same moment expose their ignorance. If any Unitarian school-boy

<sup>1</sup> Yates' "Vindication of Unitarianism," pp. 174—177.

<sup>2</sup> See above, p. 6.

should get hold of this book, I beg he will take his Greek Testament, and mark as many places as he chooses where the article is used, and also is not used, with the name God; and, whatever else he may discover, he will quickly arrive at such conclusions as follow: 1. That the proper title God, as of Deity supreme, is expressed in the new testament either with, or without, the article; 2. That when The Father is alluded to as God, distinctly from The Son, the article is used; 3. That, when God is spoken of to the Jews as that God whose existence and attributes they as Jews acknowledged, the article is used; 4. That, when God is alluded to in any definite sense enjoined in the context, the article is used; 5. That the title God is applied to Jesus Christ, either with, or without, the article; which last determines the question. Thus, when Thomas exclaimed,<sup>1</sup> "My Lord and My God," he threw the proposition into a most definite form, viz., "*The* Lord of me and *The* God of me;" using in each place, the Greek article; and thus asserting his conviction that Christ was both *Adoni* and *Adonai*;<sup>2</sup> Lord in the flesh, and God-as-man. Some interpreters, besides Unitarian, have endeavoured to treat Thomas' words as a mere exclamation, not implying confession. But, had Thomas exclaimed in such a way, "My Lord and My God," it would have been a profane and unwarrantable use of God's name. Seeing that he added no expression of reverence, or adoration, or praise. Moreover, it is plain that Thomas' words are addressed personally to Christ: and so acknowledged by The Saviour: "Thomas answered, and said unto Him." And, our Saviour replies, "Thomas, because thou hast seen Me thou hast believed." Hence, even if the words were a mere exclamation they amount to a confession also. And, accordingly, Unitarians admit this:<sup>3</sup> but would have the word *God* taken in a subordinate sense, which we are showing (and shall show) to be impossible. Probably Thomas quoted Psalm xxxv. 23: but at any rate his words are in perfect accordance with Hebrew and Syro-Chaldee idiom, as a confession; which they would not be, as mere exclamation: to say nothing of, in that case, their questionable reverence, and propriety.

<sup>1</sup> John xx. 28.

<sup>2</sup> See Psalm xxxv. 23.

<sup>3</sup> See Mr. Yates' "Vindication of Unitarianism," p. 178.

However, other cases<sup>1</sup> may be easily collected, where the article is both used, and also omitted, with the title God as applied to God in the essence. Thus, in that same first chapter of John's Gospel, "to them gave He power to become children of God," "who are born not of blood, nor of the flesh, nor of the will of man, but of God," "no one hath seen God at any time;" or John iii., "Rabbi, we know that thou art a teacher come from God," "He that doeth truth cometh to the light, that his works may be seen that they are wrought in God." Such passages may be multiplied to any extent; and they are all of God, in the divine essence, and are without the article. There is nothing, therefore, to justify the attempted Unitarian criticism. The following passages<sup>2</sup> are equally of the divine essence, and are with the article: "God is a Spirit; and they that worship Him must worship Him in spirit and in truth." "For they loved the praise of men more than the praise of God." The following is *without* the article to the first word *God*, and *with* the article to the *second*, "Jesus knowing that The Father had given all things into His hands, and that He came from God, and went to God."

*Proof of Christ's  
deity as Creator  
of all things.*

But the proofs of Christ's deity are to be gathered from the context of the first fourteen verses of St. John's Gospel. Deity thus asserted, viz., that

The Word was co-existent with The Father from all eternity; and was also The Creator of everything that was created. "All things were made by Him, and without Him was not anything made that was made," a sentence which enables us to conclude with certainty that Christ was God supreme. For whatever being, no matter of how exalted a degree, is not God must have been created. There are, according to holy scripture, no beings who occupy a middle place between GOD who creates, and those who are created. But it is certain<sup>3</sup> that He who createth all things is God; and John distinctly affirms that THE WORD created all things; and then adds, in order that there may be no possibility of mistake, "without Him was not any thing

<sup>1</sup> See Middleton's "Greek Article," pp. 207, 240, 265, and Matt. xix. 26; Luke xvi. 8; John i. 18; ix. 33; xvi. 30; Rom. viii. 8; 1 Cor. i. 3; Gal. i. 1; Ephes. ii. 8; Heb. ix. 14.

<sup>2</sup> John iv. 24; xii. 43, and xiii. 3.

<sup>3</sup> Gen. ii. 3; Isa. xl. 26; Ephes. iii. 9; Col. i. 16; Rev. iv. 11.

made that was made." *The Word*, therefore, was not made; was not created; is not a creature; be the condition imagined for Him ever so exalted, is not a creature, and is therefore God. This assignment of all creation to THE WORD enables us to fix with certainty the proper meaning of the phrase *In the beginning*. "In the beginning was THE Word;" it means not, as Unitarians<sup>1</sup> have suggested, in the beginning of the dispensation which he introduced; nor in the beginning of mundane dispensation of any kind; nor can it be taken in any limited, or subordinate sense as at "Ye are they that have been with me from the beginning," etc.; but in the sense in which the old testament employed the expression in reference to all creation. "In the beginning God created the heavens and the earth," even "all the host of them by the breath of His mouth."<sup>2</sup> ALL such things were made by THE WORD; and in the beginning thus used in relation to Him has the force of eternity; and carries the mind back to that time when it knows no being, and no thing, to have being existent but GOD SUPREME. When no being, no thing, no world, no creature, existed but only GOD SUPREME, then THE WORD was with THE FATHER; "The same was in the beginning with God:" so that in whatever sense GOD was "in the beginning;" in that same sense THE WORD was "in the beginning" with God. This is a plain assertion of the co-eternity, *i.e.*, the co-existent deity of THE WORD with The Father. How *with*, we must presently inquire. This settlement of the force of the words "in the beginning" enables us to gather up from St. Paul's epistle to the Hebrews another remarkable assertion of Christ's deity. St. John evidently speaks of Him, who afterwards was "made flesh and dwelt among us" in His essence by force (as I above explained) of that mysterious title THE WORD. But St. Paul speaking of Him as THE SON (a title which may admit of more interpretations than one) affirms the same truth respecting His creation of all things:<sup>3</sup> "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of Thy hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou

<sup>1</sup> Belsham's "Calm Enquiry," p. 20.

<sup>2</sup> Gen. i. 2; Ps. xxxiii. 6.

<sup>3</sup> Heb. i. 10—12.

fold them up and they shall be changed: but Thou art the same, and Thy years shall not fail;" enabling us to fix St. John's meaning again for the phrase *in the beginning* by reference to the one hundred and second Psalm; and also enabling us to note Christ's, or The Son's, immutable deity; "but Thou art the same, and Thy years shall not fail." Now, though angels, and men too, are never-dying, are immortal, we have no reason to suppose that they are immutable, but the contrary. We have the best reason for believing that in the worlds unseen those spirits, perfect in their spheres, may even then increase in grace and knowledge, and go on even there "from strength to strength;" advancing, though perfectly holy in their spheres, to higher degrees of knowledge and of power. But Christ, being neither angel nor man, is immutable, being God; "Jesus Christ, the same yesterday, to-day, and for ever."<sup>1</sup>

Upon this place in Hebrews a most extraordinary remark has been made for the purpose of enabling Unitarians to evade its force.<sup>2</sup> The reader will observe that the authorised version translates "unto The Son He saith;" now, it has been said on behalf of Unitarians, St. Paul does not say *unto*, but *concerning*; for the preposition, used by the apostle in this place, may mean either. Be it so; God speaks not *unto* The Son, but *about* The Son, through David. What then? we need no better admission. As the other places quoted by St. Paul are *concerning* the angels, so this place is *concerning* The Son: and such place is as follows; "Thou, Lord, in the beginning hast created the heavens and the earth," etc. St. Paul, taught by The Holy Spirit, states that this is asserted of THE SON; who is, therefore, declared to have been pre-existent from all eternity; and to have created all things. The very truth which St. John also affirms. Again, some object that the title *Lord* here given by St. Paul to Christ is no proof whatever of deity; but that the word is used in a subordinate sense. Let us, then, refer to David's entire passage;<sup>3</sup> "I said, O my GOD, take me not away in the midst of my days: Thy years are throughout all generations. Of old hast Thou laid the founda-

<sup>1</sup> Heb. xiii. 8.

<sup>2</sup> See Yates' "Vindication of Unitarianism," p. 196.

<sup>3</sup> Psalm cii. 24—27.



tion of the earth : and the heavens are the work of Thy hands." Where we have in the passage, which St. Paul states to be *concerning* Christ, not only His eternity, and almighty power as Creator of all things, asserted ; but also prayer for life offered up to Him by David ; and the very title of God plainly given Him. Moreover, it is to be observed, that the word *Lord* is not used in the original place in David, but the word *GOD* only : for which, intending it to be taken synonymously, St. Paul substitutes the word *LORD*. Hence, therefore, according to David, St. Paul, and St. John, *THE SON*, or *THE WORD*, is God Almighty, who created the universe, and all that it contains ; and was co-existent from all eternity with The Father in divine essence. In what sense we understand Him to have been co-existent, we shall presently explain. Also, in the chapter titled "The Subordination" we shall enquire, in what sense *THE WORD* is Creator of all things with The Father. Meanwhile, I note that all passages in the new testament, speaking of *THE SON* as Creator may be referred to the first chapter of St. John's Gospel, as a sort of root, for explanation.

Unitarians have imagined that the creation, referred to Christ, is a spiritual or moral creation. But the passages referred to below<sup>1</sup> entirely shut out such a notion. When Christ is stated to have created all things "that are in heaven, and that are in earth, visible and invisible ;" or again, when it is said that Christ is *HE*, by whom God "made the worlds ;" we can understand nothing else than the *material* creation of the universe. And such is really the correct biblical sense of the various places in which the creation is attributed to Christ.

Upon this matter of giving the title God plainly to Christ in the new testament, as John does, I shall next call attention to the quotation in the first chapter of Hebrews, "Thy throne, O God, is for ever and ever ; a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity, therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows." To which last expression it has been<sup>2</sup> objected that the all-perfect Jehovah can-

<sup>1</sup> 1 Cor. viii. 6 ; Col. i. 16, 17 ; Heb. i. 2.

<sup>2</sup> Yates' "Vindication of Unitarianism," p. 185. See also Acts iv. 27 ; x. 38.

not be anointed. But the words are spoken of God when incarnate: when become Messiah, The Anointed with The Holy Ghost, in manhood. However, they say this is a wrong translation; and that it ought to be read "God is thy throne," i.e., the strength, or stability of thy throne: and, taking the Hebrew, it is extremely difficult to rescue this passage from their hands. But it is a fact, the importance of which Unitarians feel, that there is no correspondent expression in the Hebrew Bible to support such an opinion. And, letting that pass, there is a curious anecdote to be told concerning this old attempt to corrupt such passage of holy scripture; for it is old. It is related by Origen that he once pressed a Jew, esteemed a wise man among his people, with the argument that Aquila an ancient Judaiser did nevertheless translate the place, "Thy throne, O God," etc.; and that, being unable to escape from the difficulty, he acknowledged that this referred to The God of the universe; and only what followed, to The Messiah. So that this Jew, aware that Aquila and other Jews translated the place "Thy throne, O God," had recourse to any quibble rather than commit himself to that of the Unitarian, "God is thy throne." We know that the ancient Jews translated the place as we do, and so did the ancient Christians. The modern Rabbis have adopted the modern perversion; and so did Erasmus, and after him Grotius. Two renowned Trinitarian writers, often quoted in support of Unitarianism; of whom<sup>1</sup> Bishop Bull has observed, "both of them, I know not by what fate, born to disturb all the more remarkable passages of scripture which make for the divinity of THE SON, whilst at the same time themselves appear to have acknowledged that doctrine."

THE SON is a  
title for Christ  
of equal force  
with THE WORD

I intimated, some pages back, that one great value of John's new title for his beloved Master THE WORD was that it denominated THE SECOND in The Holy Trinity in His *essence*: suggesting no relationship in deity which man's natural ideas could abuse. They might, indeed, speculate upon the meaning of the term: but the term itself carries for speculation no such excuse as may, perhaps, be found in that other mysterious

<sup>1</sup> Bull's "Defence of the Nicene Creed," p. 141. See also above, p. 185.

title, THE SON. What is the meaning of this title? Does it really denote THE SECOND in His essence? and is it in such sense equivalent to THE WORD? or is it only used in some subordinate sense, as connected with the Incarnation? The reader will be pleased to note carefully that I am *not* asking in what sense THE SECOND is The Son of THE FIRST; but in what sense holy scripture employs that title THE SON as a name for THE SECOND.

It is of some use at once to notice that just what John the Evangelist states of THE WORD, viz., that He was the eternal, and almighty, Creator of all things co-existent with THE FATHER before all worlds; that very same thing St. Paul asserts<sup>1</sup> of THE SON, as such: "GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets; hath in these last days spoken unto us by The SON;" observe, there is no *his* in the Greek; nor was there any need of the article; *the* Son of God well known and acknowledged among christians. What GOD did by The Word according to St. John, that same He did by The Son according to St. Paul. And of The Son St. Paul saith, "whom he hath appointed heir of all things; by whom, also, he made the worlds," etc. Hence, it was by THE SON, as such, that God made the worlds: and, the very same almighty power of creation being predicated of The SON as such, which was predicated of The Word as such, the inference is clear and sound, that as THE WORD was such in *essence*, so THE SON was such in *essence*. In other words, that THE SON is a title appertaining to THE SECOND in the Holy Trinity, in His divine essence, and not merely in relation to His incarnation; or to any deputed office He may undertake for man. But, of course, the fact that THE SON is a title for *The Second* in His essence, does not forbid the same title being employed in a subordinate sense upon other occasions: *e. g.*, He who is THE SON in essence, may also be declared to be THE SON, as manifested by incarnation. This same most glorious truth that THE SON is such in essence of *deity*; "equal to The Father, as touching His Godhead";<sup>2</sup> and that, therefore, God The Father and God The Son, are scriptural titles, not titles of our own making, for two of the Most Holy Trinity, is further manifested, brilliant as light, from St. Paul's subsequent

<sup>1</sup> Heb. i. 2, 3.

<sup>2</sup> Athanasian Creed, Clause 33.

expressions : " Who being the brightness of His Father's glory, and the express image of His person, when He had by himself purged our sins, sat down on the right hand of the Majesty on high, being made so much better than the angels," etc. " Brightness of The Father's glory ;" i. e. as light, or radiance, is of the very essence of, and inseparable from, the substance which emits it : so THE SON, as *son*, is of the very essence of, and inseparable from, The Father : " God of God, light of light, very God of very God ;" in which expressions the word *of* is equivalent to *out of*.<sup>1</sup> As when we gaze upon the solar orb, and are blinded by his rays, and know that, wherever that orb is, there must also be his radiance and his power ; so where the Father is, there is inseparably The Son : and by that light and radiance The Father's glory is manifested to man. And just as by concentrating rays of light alone the natural eye conceives the form of the luminous body, so by THE SON alone contemplated in faith the spiritual man identifies " the express *image*" of The Father's *person*.

This same great truth that THE SON is a title for The Second in the divine essence, similarly with THE WORD, is also clear from further considerations. Thus St. John says, " The Word was made flesh, and dwelt among us ; (and we beheld His glory, the glory as of the only-begotten of the Father,) full of grace and truth." Of course after *only-begotten* we must needs, from other places in St. John's gospel and epistle, supply the word *son*, " only-begotten Son full of grace and truth." And it would seem that as THE WORD, pre-existent in divine essence, was only made *manifest* by flesh, so as to be seen by man's natural eye ; so THE SON, pre-existent in divine essence as " the only-begotten," was merely made *manifest* by flesh, so as to be seen of men. This is the force of the expression<sup>2</sup> God *sent* THE SON : He was THE SON before he was THE ANGEL ; He was THE SON before He was *sent*. Or again,<sup>3</sup> " God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish ; but should have everlasting life ;" He was *only-begotten* before He was *given* ; He was only-begotten Son in divine essence. Similarly a host of other passages.<sup>4</sup> Thus St. Paul ; " And again when He bringeth in the first-begotten into the world, He saith,

<sup>1</sup> Nicene Creed.<sup>2</sup> John iii. 17, 34 ; Gal. iv. 4.<sup>3</sup> John iii. 16.<sup>4</sup> Heb. i. 6 ; 1 John, iv. 9, etc. ; Rom. viii. 3, 32.

And let all the angels of God worship Him." He was first-begotten before He was brought into the world. Moreover in this passage The Holy Ghost commands the angels, and therefore us, to worship Christ. For though this command stands not in the Hebrew Bible, it is in the Septuagint, Deut. xxxii. 43, from which St. Paul takes it. And the apostle's mode of citing it, by inspiration of The Holy Ghost, gives it for us the force of a divine command. Once more, "God sending His own *Son* in the likeness of sinful flesh, and for sin condemned sin in the flesh;" or again, "He that spared not His own *Son*, but delivered Him up for us all, how shall He not with Him also freely give us all things." He was "God's own *Son*" before He was *sent*, and before He was *not spared*. Where peculiar emphasis is to be laid upon the words "His own," God's proper Son, to distinguish Him by that emphatic expression from all others, who may be called God's sons. The expression could not be applied to Him, except He were in a peculiar and imminent sense The Son of God. And in that amazing sacrifice is seen the marvellous love of The Father to sinners, and the marvellous love of The Son; because, being such Son, He was so not spared, and He so died. Similarly St. John, in his epistle:<sup>1</sup> "For this purpose The Son of God was manifested, that He might destroy the works of the devil;" or again, "We know that The Son of God is come, and hath given us an understanding," etc.; He was THE SON before He was manifested, He was THE SON before He came, He was THE SON when He<sup>2</sup> exclaimed through David, "Lo! I come to do Thy will, O God;" and once more, St. John declares<sup>3</sup>, "No man hath seen God at any time; the only-begotten Son which is in the bosom of The Father, he hath declared Him;" the fact being that this meaning of the title THE SON, as being such in divine essence, is traceable to the second Psalm, where He is The Son in such a parallelism as to intimate that as The Son, He is also JEHOVAH.

But if THE SON be really, as we have shown, a title for one, as

<sup>1</sup> 1 John iii. 8, and v. 20.

<sup>2</sup> Ps. xl. 7.

<sup>3</sup> John i. 18. On which passage it may be worth noticing, that in the judgment of textual critics, the very highest authorities read the verse with *ὁ μονογενὴς θεός*, instead of *ὁ μονογενὴς υἱός*. See *Tregelles' on the printed text of the Greek Testament*, p. 234.

such son, in divine essence; then all the Unitarian glosses upon the term *only-begotten* fall to the ground. They would have us suppose that the expression meant only "well-beloved:" as if the Greek *monogenes* meant only well-beloved; but such is not the case. True, sometimes the word may stand for well-beloved, because every only-begotten son may be supposed to be also well-beloved, but every well-beloved son is not always the only-begotten, and the proper force of *monogenes* is only-begotten: as also of the corresponding Hebrew word. Clearly there is a sense in which THE SON was begotten, and in which no other can be begotten; and a sense in which he is well-beloved, in which no other can be well-beloved. It is useless to tell us<sup>1</sup> that believers are also called God's sons, and God's begotten: we know they are.<sup>2</sup> Such terms are applied to them "by adoption and grace;" but the same terms have a far different sense when applied to the only-begotten. The same terms applied in holy scripture in the same passages to persons of different orders of being, continually require to be taken in different senses: senses adapted to the characters, determined from other sources, of those to whom the language in question is applied.

*What is meant  
when it is said  
that Christ is  
of one substance  
with The Father*

In what sense,<sup>3</sup> then, does Jesus say "I and my Father are one?" What did John mean<sup>4</sup> when he stated, "The same was in the beginning with God?" What did John the Baptist mean<sup>5</sup> when he said, "No man hath seen God at any time, the only-begotten Son, which is in the bosom of the Father, he hath declared Him?" What did Paul mean<sup>6</sup> when he said that Christ was "the brightness of His Father's glory, and the express image of His person?" The christian church has replied to such questions in a phrase which we render by saying that Christ was "of one substance with the Father."<sup>7</sup> But to untutored ears the word *substance* is likely to convey an unhappy idea. It seems somewhat to savour of that which is material; or, however, of that which admits of division, and extension, and compression. But no such meaning was it intended to have, nor

<sup>1</sup> Yates' "Vindication," pp. 71, 72.

<sup>2</sup> Rom. viii. 15, 17: Gal. iv. 7: 1 John i. 2: and v. 18.

<sup>3</sup> John x. 30.

<sup>4</sup> John i. 2.

<sup>5</sup> John i. 18.

<sup>6</sup> Heb. i. 3.

<sup>7</sup> *Nicene Creed.*

has it when its proper force is understood. Any speculative thoughts on the being of God, suggested by that word *substance*, may be closed in one sentence, that which is infinite is inseparable. That which is infinite cannot be extended; cannot be lessened; cannot be divided: and God is infinite. Hence, though holy scripture teaches us not to confound the Persons: it also forbids our dividing the being, *i. e.* the substance, of God. When, therefore, it is said that The Son is of one substance with The Father, the assertion made is that The Son is of one and the same being: infinite, eternal, unchanging, identical in all His attributes, whatever they may be. The christian church sought to illustrate this great truth concerning the Holy Trinity in various ways; but the best way of all is perhaps, that of a luminous body, whose substance, heat, and light are inseparably ONE; the best, probably, I say, because based upon holy scripture.<sup>1</sup> "God is light." "The Sun of Righteousness shall arise," etc. Thus, as in the solar orb, the luminous body, the heat, and light, are one and inseparable, yet three; so in the Holy Trinity the Father, Son, and Holy Ghost, are inseparable in being, *i. e.* substance, and operation.

That, in such sense as to the nature of Deity, The Son is one with The Father can be proved in several ways, by the scriptural figure of Sonship. When writing on the second Psalm I reminded the reader that the expressions Father and Son must after all be taken as metaphorical; but that certain distinct ideas were nevertheless easily attached to the mysterious metaphor. The subject is concerning the existence of deity; and God being a Spirit, a whole class of gross ideas connected with the expression of Sonship is instantly excluded. And the question before us is not as to the mode in which THE SON is of The Father; but as to the meaning of the <sup>2</sup> asserted fact that He is The Only-begotten of The Father, full of grace and truth. Apart, therefore, from all vain speculations about what has been unhappily termed the generation of The Son, one clear idea may be reasonably attached to the word begotten, *viz.*, that that which is begotten is of the same substance, or being, with that which begets. This is a position absolutely unassailable; it is stamped, on whatever side we look

<sup>1</sup> 1 John i. 5; Mal. iv. 2.

<sup>2</sup> John i. 14.

at it, with the unconquerable conviction of reason, and experience. The fountain puts forth its water, warm or cold, sweet or bitter; the pierced body pours forth its life and essence; the luminous substance emits its light of such particular kind as appertains by necessity to its material, whatever that may be; the nature of the heat and light varies according to the substance; but each ignitable body has unchangingly its own: the tree, or plant, puts forth its bud and branch, only according "to his kind:" the breathing, living, thing (whatever it may be), brings forth only "according to his kind;" like begets like; and in that Mosaic phrase, inspired of God, according to his kind, you have an illustration of the sense that The Son is begotten of The Father (like of like) according to his kind. And we attach no vain speculations, far less gross thought, to the image any more than to the soft, and gentle, music, begotten of the health-giving air as it murmurs through the grove. He that is begotten of God, as The Son is said to be begotten of Him, is God. Nothing less than God can be begotten of God. Like produces like: man produces man: God produces God. Now, the subject is, not of the mode by which, but of the sense in which, an infinite spirit re-produces, or puts forth, or begets itself. And, from the above considerations, it follows that, The Son being begotten of The Father, the infinite Spirit thus re-producing, or putting forth itself—The Son, as begotten, is recipient by very nature of all the infinite properties of The Father who begets. Hence, wherever we read, or assert, that THE SON is begotten of The Father, we assert, and read, by necessity of language, that The Son is "of one substance;" i.e., of one and the same eternal, infinite, and unchanging essence, or being, with The Father.

True, God has other sons: and even we imperfect Christians are said to be "begotten of The Father," but not "before all worlds;"<sup>1</sup> not as pre-existent in infinite duration; not as THE WORD which was "in the beginning with God." But in a sense precisely limited by the capacities of their order of being; and varying just as much as those several beings vary among themselves. Thus, Elijah and Lazarus were both "begotten of God;" but not in the same, i.e., equal sense. This infinite superiority

<sup>1</sup> *Nicene Creed*; and see Col. i. 13—17; Heb. i. 2; Rev. iii. 14.



of Christ's Sonship, that, in fact, it is Divine, is proved (in other words, His being of one substance, viz., of one and the same Deity, is proved) by all those places which bring home to Christ's possession personally the infinite attributes of Godhead; which, that we may not detain the reader too long, are subjoined, under short and distinct headings, with scripture references. In this sense it is we know and assert that Christ is "very God of very God." Thus,

**ETERNAL BEING.** "His dear SON. In whom we have redemption through His blood, even the forgiveness of sins. Who is the image of the invisible God, the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Col. i. 13—17. See also John i. 1; Heb. i. 8, 10; Heb. vii. 3; xiii. 8; 1 John ii. 13; Rev. i. 8, 17, etc.

**ALMIGHTY POWER.** The verses above quoted of Him, as Creator, prove this attribute: and we may add the following,—  
"For our conversation is in heaven; from whence also we look for the Saviour, The Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself," Phil. iii. 21. To which add Matt. xi. 27; and xxviii. 18; John iii. 35; xiii. 3; and xvii. 2; 1 Cor. xv. 27; Ephes. i. 20—22; Phil. ii. 10, 11; Heb. i. 3; and ii. 5, 8; also Rev. i. 8; v. 12—14; xi. 15—17; xix. 4—7, and 11—16.

**OMNIPRESENCE.** "For where two, or three, are gathered together in My name, there am I in the midst of them," Matt. xviii. 20; and "Lo! I am with you always, even unto the end of the world," xxviii. 20; with Matt. xiii. 39, 40, and 49. The same attribute of omnipresence is implied in all those texts, which assign unto Jesus Almighty Power, and make Him Head of the Church, *e.g.*, Ephes. i. 19—23; and iv. 8—13.

**OMNISCIENCE.** "But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man," John ii. 24, 25. That such knowledge is attributed to Jesus in the sense of

Divine knowledge, just as it is<sup>1</sup> said of God, "Thou understandest My thoughts afar off" is clear from various incidents in our Blessed Saviour's life, *e.g.*, the proof of superhuman knowledge which convinced Nathaniel, John i. 48, 49; and the same knowledge is, of course, implied in all passages which represent Him as Almighty, Omnipresent, directing and upholding all things, and sustaining the Church as its Head. Add, Matt. ix. 4; xi. 27; and xii. 5; Luke v. 22; vi. 8; and ix. 17, 47; John ii. 24, 25; vi. 64; x. 15; xvi. 30; Acts i. 24; and John xxi. 17.

IMMUTABILITY. "Jesus Christ, the same yesterday, to-day, and for ever." Heb. xiii. 8. Add, Heb. i. 11, 12; Rev. i. 4, 8; xi. 17; and xvi. 5.

In short, every one essential attribute of Deity involves the others. He who is eternal must needs be infinite; and, therefore, perfect in power and knowledge: and He who is omniscient must needs be omnipresent. So that such essential attributes of Deity having been brought home to THE SON from holy scripture, His equal deity with The Father is proved, viz., His being of one deity, one being, one substance. Of which substance, or essence, of deity the Greek is translated in our authorized version<sup>2</sup> by the word *person*, which gives offence to Unitarians. And it is<sup>3</sup> said that, "in this particular case," our translators followed not their own learning, but the reformer Beza. The insinuation is unfair. Tertullian, who wrote in the second century, is noticed as the first who used the word *person* with substance, in reference to The Holy Trinity; and, reckoning from Tertullian to Beza, the word *person*, in such connection, was about fourteen hundred years old, when Beza so<sup>4</sup> employed it. However, these disputes about words are profitless. Let us rather seek for the substance of Doctrine. The following is from Tertullian: "We are baptized not into one, nor once, but thrice, at every name, into every several person"—*ad singula nomina in personas tingimur*.<sup>5</sup>

<sup>1</sup> Ps. cxxxix. 2.

<sup>2</sup> Heb. i. 3.

<sup>3</sup> Yates' "Vindication of Unitarianism," p. 310.

<sup>4</sup> See Hutchinson's "Image of God," p. 131, Parker Society's Edition; also Radcliffe's "Athanasian Creed," p. 487; and Waterland's "Imp. Doctrine of The Holy Trinity," p. 483.

<sup>5</sup> "Tertullian Advers. Praxeas," c. xxvi., Tom. 2, p. 199. Edition, Semler. See also, Bingham's "Antiquities of the Christian Church," lib. xi., cap. 3.

*Different senses  
in which Christ  
is called The  
Son of God.*

If the eternal pre-existence, and other attributes of deity, be proved respecting THE SON, as we believe, by these considerations, it is of small importance whether there be any other, and inferior, senses in which also holy scripture speaks of Christ as THE SON. We may rely upon it such inferior senses will be traceable in a manner no way inconsistent with the first great truth above explained, viz., that THE SON is such in one, and the same, divine essence. Indeed, we may say, with reverence, it was matter of necessity that there should be certain inferior senses in which THE SON should be declared to be such so soon either as He was to become incarnate, or whenever He was publicly to commence His work among men. Hence, the angel Gabriel, announcing the miraculous conception of Jesus, says, "The Holy Ghost shall come upon thee, and the power<sup>1</sup> of The Highest shall overshadow thee: therefore, also, that holy thing that shall be born of thee shall be called The Son of God." This was an announcement that a title previously His by right of Divine nature, should also be fitly, and without degradation, His in connection with humanity. Similarly, when He was to be accredited as the Divine ambassador of His Father among men, those credentials must be publicly displayed before chosen witnesses. "The Holy Ghost descended in a bodily shape, and there was a voice from heaven,"<sup>2</sup> etc.—"This is My beloved Son." And so also, when entering upon His completed office as the atoning deliverer and advocate for His people, He is "declared to be The Son of God with power, by the resurrection from the dead."<sup>3</sup> But these declarations of character, these proclamations of office and power, these open displays of credentials, are not inconsistent with, do not invalidate, nor in the least degree oppose, the great truth already gathered out of holy scripture, viz., that one thousand years before His conception, in a scripture conveying at that time sentiments of saving doctrine to Israel, then worshipping, He was declared to be THE SON vested with Divine power, either to kill or make alive: are nothing against the fact that, all through the holy scripture, such pre-existence in deity is made known; nothing against the fact that the new testa-

<sup>1</sup> Luke i. 35.

<sup>2</sup> Matt. iii. 17; Luke iii. 23.

<sup>3</sup> Rom. i. 3, 4.

ment, explaining such scriptures, minutely defines this pre-existence in deity, as that of SONSHIP, in the abstract character of The Word.

*The Testimony  
of Spirits and  
of Men that  
Christ was God  
as THE SON.*

The testimony of evil spirits will be found, unless I mistake, of great importance in reference to the deity of THE SON, as such : and, after citing this testimony, I shall follow it up with that of men both Jew and Gentile. It will be found, I think, of vast importance in the following particulars: viz., that they testify to Christ in two particulars:—1. As THE SON OF GOD : 2. As The Christ. But here let a most important remark be made : a common notion is, that, in certain passages of the new testament, Jesus is called The Son of God because He is Christ: whereas the truth, because the proper scriptural position, is that He is called The Christ because He is The Son of God. In such scriptures this makes all the difference. I showed in the tenth chapter that He who was to become Incarnate was Jehovah; and, moreover, Jehovah, The Son. In other words, that it was an established article of Hebrew revelation that God The Son was to become Messiah, or Christ.<sup>1</sup> And He could not have been Messiah, or Christ, had He not first been THE SON of God, or God The Son: hence, in the new testament, assertions of His Christ-ship become assertions of His deity, viz., of His Sonship : and He is so called The Christ just because He is THE SON INCARNATE. God-and-man ; one Christ.<sup>2</sup> Hence, Satan's temptation,<sup>3</sup> "If Thou be The Son of God,"—viz., according to the promises of salvation, and the confession of demons,<sup>4</sup>—"What have we to do with Thee, Jesus, Thou Son of God? art Thou come," etc.; or again,<sup>5</sup> "Crying out and saying, Thou art Christ The Son of God." All such scriptures are to be referred to the old testament for their force; and to the well established old testament doctrine, that he who should be born, and suffer, in the flesh was to be The Messiah, or Christ, of the Jews : and that he who was to be the Messiah, or Christ, was Jehovah, THE SON. Hence, Satanic demands of proof : and hence, Satanic convictions by His power.

<sup>1</sup> See also chapter ix., pp. 181—186.

<sup>2</sup> *Athanasian Creed*, clause 37.

<sup>3</sup> Matt. iv. 3, 6.

<sup>4</sup> Matt. viii. 29.

<sup>5</sup> Luke iv. 41.

The same important fact is derivable from the testimony of men, both Gentile and Jew ; and, finally, from the fact that Jesus was put to death because He claimed to be Christ, The Son of God. I shall say little about Gentile testimony : except to allude to the centurion's conviction,<sup>1</sup>—"Truly this was The Son of God." But, in reference to the evidence of Jews, willing and unwilling, much, and of importance, may be gathered. John<sup>2</sup> saw Him there and then anointed, *i.e.*, Messiah'd with The Holy Ghost and with power; and he "saw and bare record that this is The Son of God." Nathaniel overcome<sup>3</sup> with the conviction of His supernatural knowledge ; and, finding his own meditations under the fig-tree accurately referred to, exclaimed, "Rabbi ! Thou art The Son of God ; Thou art the King of Israel," *i.e.*, Thou art The King Messiah about whom I have been meditating; and who was declared by our prophets of old to be The Son of God. In the same spirit also Martha's confession,<sup>4</sup> "Yea, Lord : I believe that Thou art The Messiah, The Son of God, which should come into the world:" and from similar knowledge and expectation is derived the High Priest's challenge,<sup>5</sup> "Tell us, art thou The Messiah, The Son of the living God," or, "The Son of The Blessed:" and again, "By our law He ought to die," (be cut off as an incorrigible breaker of Mosaic law,)<sup>6</sup> "because He made Himself The Son of God:" for, according to Jewish ideas, to profess to be Christ, or Messiah, was to profess to be The Son of God : and to profess to be THE SON of God, was to profess to be GOD ; and, therefore, He must die : and He did so die; not because He was son, and claimed to be son, in any inferior sense, such as most beloved, or especially sanctified, or marvellous as a prophet ; but in the sense of Messiahship, as The Son not only beloved, but begotten ; not only begotten, but only-begotten, because begotten in divine essence from all eternity. In such sense, and in no inferior, is Christ termed in the holy gospel MONOGENES, *i.e.*, *only begotten*. But I fully explained the Jewish sentiment on this subject in the eleventh chapter.

<sup>1</sup> Matt. xxvii. 54.<sup>2</sup> John i. 32, 33.<sup>3</sup> John i. 47—51.<sup>4</sup> John xi. 27.<sup>5</sup> Matt. xxvi. 63—68 ; Mark xiv. 61—65.<sup>6</sup> John xix. 7 ; also see above, p. 214.

*Christ's profession of Sonship was intended to assert equality.*

I shall now conclude this chapter, the object of which has been to show that Jesus is THE SON of God not in any limited, merely human, or subordinate, sense as born in manhood, or most beloved, but as begotten from all eternity of the essence of The Father; and, therefore, of one and equal essence with Him. The proofs adduced are so plain as to require no recapitulation; I shall, therefore, proceed to show very briefly that our Blessed Lord when claiming to be Son intended to claim also equality with The Father, and was so understood by the Jews, and was stoned for doing so: and, lastly, that He is called specifically GOD by other sacred writers besides John the Evangelist with whom we set out.

"But Jesus answered them,<sup>1</sup> My Father worketh hitherto, and I work. Therefore, the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God." I shall not comment now upon this place, but reserve it, and the context, for further treatment in the next chapter. Let us turn to a corresponding passage<sup>2</sup> in St. John's Gospel. "I and My Father are One. Then the Jews took up stones to stone Him. Jesus answered them, Many good works have I shewed you from My Father; for which of these works do ye stone Me? The Jews answered saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God." What the Jews understood by the profession of being SON OF GOD is clear; and they expressed the common and correct Jewish idea of that title: as I have<sup>3</sup> proved. And our Blessed Lord, instead of explaining away, or withdrawing, the claim, re-asserts, and reiterates, it in stronger terms. He reminds them that even the members of the Sanhedrim, their rulers, and their judges, unto whom as such "the word of God" came, are called gods in the inferior sense; men uninspired, men born in common course, men without any miraculous powers to attest supernatural claims; but, He adds, of Himself in contrast, "Say ye of Him whom The Father hath sanctified, and sent into the world

<sup>1</sup> John vi. 17.

<sup>2</sup> John x. 30—41.

<sup>3</sup> See above, p. 181—187.

Thou blasphemest; because I said, I am The Son of God? If I do not the works of My Father believe Me not. But if I do," etc. This was a stronger assertion still of His right to be recognized as The Son of God in Jewish sense, viz., as equal to THE FATHER; an assertion that He was The Sent One, pre-existent in Divine glory, and an appeal to His astounding miracles, as proof of the fact. And the Jews understood Him so, and felt the power of His language; "Therefore, they sought again to take Him, but He escaped out of their hands." In such sense, viz., as equal to His Father, did our Blessed Lord declare, "I and My Father are One."<sup>1</sup>

We are<sup>2</sup> informed that a learned Unitarian author observes, "The question is not, whether Christ is called God in scripture, for that is undeniable; but, in what sense the word is to be understood." This is a fatal admission. True: Christ is not only called God in scripture; but EL-SHADDAI, The Almighty God; and also<sup>3</sup> Adonāi, Ha-adon, and JEHOVAH. But more than that, if need be, He is called GOD in the new testament in the most supreme sense. And I believe it to be true that the word God is never used in an inferior sense in the new testament. That Hebraism is not therein copied. The passage in St. John's tenth chapter, above alluded to, is a mere translation of a place in the Psalms containing the plural *Gods*. "Θεοί is God, or a God, either true or false, real or imaginary; but never superior, or inferior."<sup>4</sup> But, however, Christ is called in the new testament God in sense most supreme. John has done so in his Gospel, as we have shown, "And The Word was God." Paul does so by citation of a Psalm to the Hebrews, "Thy throne, O God, is for ever and ever." And again, also, to the Romans<sup>5</sup>, "Of whom, as concerning the flesh, Christ, who is over all, GOD blessed for ever." The piteous attempt<sup>6</sup> made to set this aside is by the rendering "God be blessed for ever." Erasmus (to whom reference has already been made<sup>7</sup>) having been followed in this re-

<sup>1</sup> See also Bull's "Judgment of the Catholic Church," p. 93.

<sup>2</sup> Yates' "Vindication of Unitarianism," p. 167. <sup>3</sup> See above, chaps. 3—6.

<sup>4</sup> Middleton on the "Greek Article," pp. 207, 318. <sup>5</sup> Rom. ix. 5.

<sup>6</sup> Yates', "Vindication of Unitarianism," pp. 180—182. <sup>7</sup> See above, p. 261.

spect by others. But let the answer of antiquity, commencing with *Irenæus*, the sainted disciple of St. John's disciple *Polycarp*, suffice,<sup>1</sup> "The very ancient father *Irenæus*, however, recognized none other than the received reading and construction. And with *Irenæus* agree *Tertullian* in his treatise against *Praxeas*, c. xiii. and xxx.; *Cyprian*, Testimonies against the Jews, lib. ii.; *Origen*, on Romans ix. 5; *Athanasius*' Orations, ii. and v., against the Arians, and in his work on The Common Essence; *Gregory Nyssen*, against Eunomius, lib. x.; *Marius Victorinus*, against Arius, lib. i.; *Hilary*, lib. iv. and viii.; *Ambrose*, on The Holy Spirit, lib. i. c. 3; and on The Faith, lib. iv. c. 6; *Augustin*, on The Trinity, lib. ii., c. 13; also against *Faustus*, lib. xii., c. 3 and 6; *Cyril*, lib. i. of The Thesaurus; *Idacius*, against *Varinadus*, lib. i.; *Cassian*, on The Incarnation, lib. iii.; *Gregory the Great*, Eighth Homily on *Ezekiel*; *Isidore* of Seville, in his book on Difference, Numb. ii.; and almost all the other Fathers." All honour to Bishop Bull, for having collected such a list of authorities. Are they not enough? Therefore, the early Christians did recognize at Romans ix. 5, "Christ, over all, God blessed for ever."

Now, on questions like this, the evidence of antiquity is of the utmost importance; and, indeed, may be considered on the present occasion absolutely conclusive. But our authority for thus reading "Christ, over all, God blessed for ever," does not rest merely on antiquity. For, in truth, the passage cannot be correctly read otherwise. The reader will observe it is, on the Unitarian side, a question of mere punctuation. The entire passage is "Of whom, as concerning the flesh, Christ came who is over all God blessed for ever." They insert a full stop after the word "came;" and then read, "He who is over all God *be* blessed for ever." But in the original text there is no such stop: and we know, from other considerations, that their proposed reading is inadmissible. For; *first*, It never has been read, as they propose to read it. Not only the early writers, but the ancient versions also, unanimously confirm our reading: *second*, No fewer than eighteen writers, within the first four centuries of the Christian era, do so; and there are *none* who can

<sup>1</sup> Bull's "Nicene Creed," p. 163.



be cited in opposition : *third*, The clause, taken as Unitarians wish to take it, would be disjoined contrary to the principles of Greek construction ; and this is seen by comparing the *supposed* doxology with others in the new testament and the septuagint. This Socinus himself admitted. Thus,<sup>1</sup> "a new punctuation is here not only needless, but inadmissible : the *only* connection of the words which will bear the test of criticism is that commonly received : the climax of what the Apostle has to say of the privileges conferred on Israel—"of whom, as concerning the flesh, CHRIST came, who is over all GOD blessed for ever. Amen."

There are other passages, which by a well-known principle of criticism constrain us to read them as giving the name of God plainly to Christ. Thus,<sup>2</sup> "For this ye know, that no whoremonger, etc., hath any inheritance in the kingdom of Christ, and of God;" again,<sup>3</sup> "Looking for that blessed hope, and the glorious appearing of our Great God and Saviour, Jesus Christ;" or, again,<sup>4</sup> "Through the righteousness of God and our Saviour, Jesus Christ;" or, lastly,<sup>5</sup> "Denying the only Lord God, and our Lord Jesus Christ." In which passages the *and* should rather be *even*; "of Christ even of God," or appearing of our Great God even our Saviour Jesus Christ, or "righteousness of God even our Saviour," or "denying the only Lord God even our Lord Jesus Christ;" and this from a principle of Greek construction. But I am rather concerned that the reader should observe the same result is obtained by reflection on the context. Thus, supposing that in these passages the word *God* does not refer to Christ but to The Father, then in the first case the kingdom is called equally the kingdom of Christ, and of God; like the throne of God and of The Lamb in the Revelation :<sup>6</sup> in the second case, "the glorious appearing" mentioned is equally the glorious appearing of God The Father, and of Christ; just as in that day He is said to come with His Father's angels and with His own angels :<sup>7</sup> in the third case, "the righteousness" of Jesus

<sup>1</sup> Tregelles on the "Printed Text of the Greek Testament," p. 215.

<sup>2</sup> Ephes. v. 5.

<sup>3</sup> Titus ii. 13.

<sup>4</sup> 2 Pet. i. 1.

<sup>5</sup> Jude ver. 4.

<sup>6</sup> Rev. v. 6; vii. 17; and xxiii. 1.

<sup>7</sup> Matt. xvi. 27; Mark viii. 38; Luke ix. 26.

Christ is equally appealed to with the righteousness of God The Father: and in the last case, to "deny" Jesus Christ is made of equal guilt with denying "The only Lord God;" just as St. John speaks of<sup>1</sup> denying "The Father and The Son." Thus, even if the principle of criticism were unsound, (and some dispute it) nothing less than the *deity* of Christ results from the mode of speech employed; results, we may say, from the context; and especially from the contexts, when collated with parallel places in holy scripture. So that we can well afford to quote a writer<sup>2</sup> of the present day: "To pass to other opponents: we fear not, on the one side, to give up several of the examples said to fall under *Granville Sharp's* rule, as, for example, Ephes. v. 5, 2 Thess. i. 12, deeming the application of the rule in words like Θεός and Κερίος to be, grammatically considered, precarious; on the other side, we feel the contextual allusions to be so distinct in Titus i. 13, that we have no hesitation in stating our firm belief that the title 'Great God' is there applied to the Lord Jesus."

I have not forgotten the place 1 Tim. iii. 16; nor the fact that the reading *God* is disputed there; nor the still more important fact that Unitarians gain nothing by the newly proposed reading, if admitted to be correct. For, supposing us to read "He who was manifested in flesh," instead of "God was manifested in flesh;"—the passage thus<sup>3</sup> sets before us the whole dignity of Christ's person; and it has been well asked, "If He were not essentially superhuman, how could the Apostle have emphatically declared that He was *manifested in flesh*?" An observation similar to which may be made on Acts xx. 28: for, supposing we read "feed the church of The Lord, which He hath purchased with His own blood," instead of "feed the church of God, which He hath purchased with His own blood," we may well inquire, What limit can be fixed to the nature, dignity, and character, of Him, whose blood was, in the sight of God, of such infinite price as to redeem the innumerable souls who have attained, or ever shall attain, the ineffable glory of eternal life?

But let John close the list; who<sup>4</sup> in the fifth chapter of his

<sup>1</sup> 1 John ii. 22.

<sup>2</sup> Dean Ellicott, in "Aids to Faith," p. 424.

<sup>3</sup> Tregelles on the "Printed Text of the Greek Testament," pp. 227—231.

<sup>4</sup> 1 John v. 11, 13; and 20, 21.

first epistle twice ascribes, as he was wont, eternal life to The Son. "And this is the record, that God hath given to us eternal life, and this life is in His Son;" and again, "These things have I written unto you that believe on the name of The Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of The Son of God:" and finishes the chapter by giving The Son the titles—"True God and Eternal Life." The last name "Eternal Life" being one which he had previously assigned to The Son in the first chapter. "THE ETERNAL LIFE was manifested, and we have seen it, and bear witness, and shew unto you that ETERNAL LIFE which was with The Father, and was manifested unto us;" where it is acknowledged by Unitarians themselves that "Eternal Life" is a title given to Christ. Now the end of St. John's epistle corresponds<sup>1</sup> minutely with its commencement; and gives Christ distinctly not only that title "ETERNAL LIFE," but that other, and more important, title TRUE GOD. "And we know that The Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, in His Son Jesus Christ. This is The True God, and Eternal Life.

LITTLE CHILDREN, KEEP YOURSELVES FROM IDOLS. AMEN."

<sup>1</sup> *Initium epistolæ et finis conveniunt.* Bengel.

## CHAPTER XIII.

### THE SON OF MAN.



WHEN calling attention to the visions of deity, which were granted to Ezekiel, I ventured to suggest that Ezekiel's peculiar title, "Son of Man," was not to be accounted for as a mere idiomatic expression, common both to Hebrew and to Chaldee, as Lightfoot and others had supposed; for that then the question remained to be answered Why was Ezekiel's humanity specified (upon that supposition) so unnecessarily? But that, rather, the title, "Son of man," was given to Ezekiel because he alone, of all the prophets, had the first vision of Jehovah in glory as Adonāi; the meaning of which name Adonāi, I had previously<sup>1</sup> explained was God-as-man, or God-man, being given at the first by Moses to God Incarnate. This idea was confirmed by the fact that the next, and only, prophet, *viz.*, Daniel, who had vision of Adonāi, or God-man, like Ezekiel, had also given to himself, on one occasion, the same title "Son of man." Daniel's vision being actually of our Christ, "The Son of man," in glory. He who was from time to time incarnated, *i. e.*, made flesh, I had showed was The Angel, Israel's Messiah, our Christ, GOD THE SON. I also showed that He, whom Ezekiel saw in vision as Adonāi; and whom he, therefore, calls Adonāi-Jehovah; was the same whom Isaiah saw in glory; and whom the evangelist St. John<sup>2</sup> distinctly tells us was He, who became Christ; was God The Son. And hence it follows by a connected, and undeniable, course of reasoning that He, whom Ezekiel saw *God-as-man* in glory, was God The Son; and that the title Adonāi-Jehovah is peculiarly His; and none

<sup>1</sup> See above, p. 55.

<sup>2</sup> John xii. 37—41.

the less so, nor less significantly so, because on some few occasions, and especially when God The Son is the speaker, that same title Adonāi-Jehovah is given to The Father. This only marks identity of essence in both; and the claims of equal deity in The Son. I now proceed to show that the title "Son of man" in the new testament corresponds exactly with that of ADONAI in the old. And that, under three particulars: First, That the title Son of man is a title of deity, viz., is applied to Christ, as having been pre-existent in divine glory, i.e., as God; Second, That the title Son of man appertains to Jesus as The Messiah, or Christ, i.e., (from our chapter on the Incarnation<sup>1</sup>) to Christ as God Incarnate, viz., God-as-man, Adonāi; Third, That the title Son of man is a title of deity in another sense, viz., of Christ as God exalted after His death and burial in manhood; of Christ as now existent in glory as God; viz., of God as having taken up the human nature; i.e., Adonāi in the precise sense of the one hundred and tenth psalm. And, in selecting various texts to establish these positions, I shall also touch upon those particulars in which they help to refute the *God-denying* heresy, as Unitarianism was called by the earliest Christians.

*The title, SON OF MAN, a divine title given to Jesus in respect of pre-existent DEITY.*

In what other character than as really God does The Son of man undertake to forgive sins? Was the power of forgiving sins ever deputed to mere man? Or to any other *creature*? Could it possibly be so? And to what part of the professing Christian church must they belong who shall dare to say it was? The power to declare and pronounce pardon, as ambassadors in the name of Christ, does appertain even to mere men; but Christ forgave sins judicially and in His own name, and by His own power as The Son of man.<sup>2</sup> "Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth," etc. "But that ye may know that The Son of man hath power on earth to forgive sins," etc. Or take Mark's account, "Why doth this man thus speak blasphemies? Who can forgive sins, but God only," etc. And similarly Luke. It is plain that Jesus undertook, and was understood by The Jews to profess, to for-

<sup>1</sup> See above, Chapter x.

<sup>2</sup> Matt. ix. 6; Mark ii. 10; Luke v. 24.

give sins in that sense in which God alone can forgive them. And each evangelist plainly asserts that Jesus, in reply to this charge of blasphemy, viz., by claiming to act as God and to forgive sins in His own name and right, assured them He did so as SON OF MAN; and that He had such power upon *earth*; the implication being that He exercised such power, as matter of course, in heaven. However, as SON OF MAN Christ professed to fulfil one of the offices of God.

Again: In what other sense than as God is<sup>1</sup> "The Son of man Lord also of the Sabbath day"? "But I say unto you, That in this place is one greater than the temple. For if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For The Son of man is Lord also of the Sabbath day." Who is this that implies that for any one to disregard the sacred authority of His presence would be a worse sin than to desecrate the sanctuary of GOD MOST HIGH? Who but He who, is Lord also of the temple? Who but He who, being Lord of the temple, is Lord also of that divine religion of which that temple was the national monument and expression? Who but He who, as such, is Lord also of the Sabbath day; the devout observance<sup>2</sup> of which was the very sign of fellowship between the God of the temple and the people who worshipped there? Surely when Christ undertakes authoritatively to re-arrange the Jewish observances of the Sabbath, as He does when He defends His disciples against the Pharisees, or when<sup>3</sup> He sets at nought their watching Him, or when He disregards the presence and authority of the ruler of the synagogue; and when He asserts that He is Lord also of the Sabbath day; surely then He claimed to be that God of Israel, and of all men, who had first instituted that Sabbath. But this He tells us, He professed to do as SON OF MAN.

Once more. In what sense is it possible to blaspheme Christ? As man, or as God? "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against The Holy Ghost shall not be forgiven. And whosoever speaketh a word against THE SON OF MAN, it shall be forgiven him; but whosoever speaketh against The Holy Ghost,

<sup>1</sup> Matt. xii. 7; Luke vi. 1.

<sup>2</sup> Mark iii. 2; Luke vi. 7; xiv. 3.

<sup>3</sup> Luke xiii. 14.

it shall not be forgiven him, neither in this world, neither in the world to come." Now, as from this<sup>1</sup> text we argue unanswerably for the deity of The Holy Ghost, because to blaspheme Him is the greatest of all sins, so we argue unanswerably for the deity of The Son of man; and that, too, by necessity of our Saviour's language, as such SON OF MAN. Wherefore, again, 'Son of man' is a title of deity, as such: i.e., of The Son as pre-existent in divine essence.

Further: This same deity as SON OF MAN was that which Jesus claimed by reference to Jacob's vision at Luz, when<sup>2</sup> He said to Nathaniel and the other disciples, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon The Son of man." By which allusion Christ identified Himself in the mind of the "Israelite indeed," as the same Jehovah whom Jacob had seen above the ladder, ministered to or attended upon by the angelic hosts. In which same sense Jesus<sup>3</sup> said, "Doth this offend you? What and if ye shall see The Son of man ascend up where He was before?" Which remarkable question by our Saviour not only indicates that He has the title 'Son of man' in divine essence, as existing before His incarnation; but also enables us to dispose of the attempted Unitarian corruption of those passages in holy scripture, where our blessed Lord's *ascending* and *descending* are alluded to. The Unitarian perversion of such places is, that they are metaphorical, and are intended to teach us<sup>4</sup> that Christ is made acquainted with the counsels and purposes of God to mankind. But our Saviour's own assertion, which we have cited above, assures us plainly that such passages are intended to assert Christ's previous presence in the glories of heaven (the glory which He had before the world was),<sup>5</sup> and His having come thence; and His returning to the same glory of the Godhead, as He actually did on the occasion of His ascension.<sup>6</sup> I subjoin a list of such passages;<sup>7</sup> as to which it is worthy of notice that they abound

<sup>1</sup> Matt. xii. 31; Luke xii. 10.

<sup>2</sup> John i. 51; Gen. xxviii. 12; also see above, p. . .

<sup>3</sup> John vi. 62.

<sup>4</sup> Belsham's "Calm Enquiry," pp. 29—35.

<sup>5</sup> John xvii. 5.

<sup>6</sup> Acts i. 9.

<sup>7</sup> John i. 1; iii. 13, 31; vi. 33—62; xiii. 3; xvi. 28; xvii. 5, 24;

1 Cor. xv. 47; 2 Cor. viii. 9; Ephes. iv. 9; Phil. ii. 5—9.

in the gospel of St. John; who wrote his first epistle against Cerinthus, the earliest Unitarian.

And lastly, That the Jews understood this title 'The Son of man' to be a divine title; a title assertive of proper deity, as truly as that other title THE SON OF GOD is clear from the decision of the Sanhedrim, which condemned Him;<sup>1</sup> "And the high priest answered and said, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, The Son of God. Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see THE SON OF MAN sitting on the right hand of power, and coming in the clouds of heaven." Here was a bold assumption, by reference, of the glories predicted for Messiah in the one hundred and tenth Psalm; "Adonāi, at Thy right hand shall wound even kings in the day of His wrath." "Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold now ye have heard His blasphemy. What think ye? They answered and said, He is guilty of death, then etc." So Christ suffered; because he claimed to be The Son of God, and also because he claimed to be The Son of man. Each title being, in Hebrew scripture, a title of deity: viz., of Sonship equal with The Father; the first title, *Son of God*, having reference to his Messiahship, i.e., to him as Christ, in the second Psalm, "Thou art My Son," etc., "Kiss The Son, lest He be angry," etc.; and the second title, *Son of man*, having reference to his Messiahship in the one hundred and tenth Psalm, "The Lord said unto my Lord," etc., and "Adonāi, at Thy right hand shall wound," etc.; and also to Daniel's vision of The Son of man, in the seventh chapter of his book.

I shall not dwell upon this matter at further length, but content myself with observing that because Christ, as THE SON OF MAN, was able to forgive sins; also was Lord of the Sabbath, and greater than the temple; also could be blasphemed against; also asserted that as such He was in heaven before His incarnation, and ministered unto by the heavenly hosts; also was condemned for claiming to be such, as equivalent to Son of God, and therefore (as before) equal to The Father; that, on all these

<sup>1</sup> Matt. xxvi. 63—66.



accounts SON OF MAN is a divine title; a title of deity existent before incarnation, a title of THE SON who was to become man. And was known as such to the Jews; and is traceable to, and equivalent with, the Hebrew title ADONAI, which they knew to be a title of Jehovah their God; given to Him, THE SON, as declared by Moses, and other sacred writers,<sup>1</sup> to have been from time to time incarnated; and predictively given to Him by Ezekiel, who<sup>2</sup> in Adonai-Jehovah indicated that Jehovah who would judge Israel for their multitudinous transgressions. "Wilt Thou judge them, Son of man, wilt thou judge them?"

*Son of man, a title for Messiah, or Christ, in the flesh, but still expressive of Deity.*

Probably the reader will not require any lengthy assurance that the title SON OF MAN is continually used in the holy gospels as equivalent to Christ. But there are some considerations which I wish to urge upon him for the purpose of showing that such title, so assumed by, or applied to, our Blessed Lord in His visible humanity, did also like the word *Christ* necessarily carry with it the implication of deity. That the title Son of man was assumed by our Blessed Lord equivalently with *Christ* is plain from His own<sup>3</sup> statement;—"John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say," etc.—whence it is clear that as John Baptist professed to be the predicted forerunner of Christ, and was by The Saviour acknowledged to be so, He, calling Himself in this place, Son of man, professes by that title to be Christ, whom John preceded. Similarly in conversation with His disciples;<sup>4</sup> "Whom do men say that I, The Son of man, am? And Simon Peter answered and said, Thou art The Christ, The Son of the living God. And Jesus answered, and said unto him, Blessed art thou, Simon Barjona," etc. What was the meaning of this confession, for which Peter was so solemnly blessed? What great truth was it that Peter had so received by the teaching immediately of The Father, which is in heaven? Was it simply that Son of man, and Christ as man, were synonymous? Was it merely that Christ, The Son of man, as a man singularly pious and devoted, was The Son of the living God?

<sup>1</sup> See above, chapters iii. and iv.

<sup>2</sup> Ezek. xx. 4.

<sup>3</sup> Matt. xi. 19.

<sup>4</sup> Matt. xvi. 13.

Was it merely that Jesus was The Son of man, and The Son of the living God, in any such common, limited, and subordinate sense as Unitarians would have us suppose? Did not all the disciples know at least as much as that? Did Jesus desire His apostles' confession to that end only? Did they need especial revelation to enable them to see that fact? or, was it in that higher, and sublimer sense which St. Paul points at when he affirms,<sup>1</sup> "No man can say that Jesus is THE LORD, but by The Holy Ghost?" When our Blessed Saviour caused St. Peter to make a glorious confession, to be received and promulgated by all the apostles, that He, The Son of man, was also The Christ, was also The Son of the living God, the confession was made in that sense of Sonship which, to Jewish ears, implied equality with deity. And Jesus stood before them, in lowly and despised humanity, professing to be, and acknowledged by His apostles to be, The Son of man as The Christ, The Son of the living God: equal with God. And as the title 'Son of man' implied that He possessed the proper nature of man; so the title 'Son of God' implied that He possessed the proper nature of God. That the Jews knew well the title 'Son of man' was equivalent to Christ; and that, moreover, their Christ, or Messiah, was to be no mere man; is also plain from their conversation with our Blessed Lord, as recorded by St. John,<sup>2</sup> "We have heard out of the law that Christ abideth for ever: and how sayest Thou, The Son of man must be lifted up? Who is this Son of man?" They knew that 'Son of man' was a title equivalent to Christ, or Messiah; their difficulty was, how He could be, as He had just professed, that Son of man, and yet be lifted up, *i.e.*, put to death? That was the difficulty of which Jesus gave them no explanation; but His assertion of it had just been sanctioned, as heavenly truth, by the voice of God. For it is inconceivable that One who had just received miraculous attestation to the glory of His character, should the next moment err in any statement having reference to our religion.

This same difficulty was felt also to an overwhelming degree by His apostles. It was immediately after their faith had been challenged, and that article of belief in Christ's deity laid

<sup>1</sup> Cor. xii. 3.

<sup>2</sup> 2 John xii. 34.

down for them by the instrumentality of Peter, that Jesus began<sup>1</sup> "to shew unto His disciples, how that He must go up to Jerusalem and suffer," etc. What I wish the reader to note is that their difficulty is, how The Son of man could be so offered up? Had they supposed this was merely a human title, there could have been no difficulty on that head; but, when they saw Jesus before them as The Son of man, and proclaiming Himself by that name, they knew that name was a synonym for Christ, or Messiah, in this particular sense, that He was to abide for ever, was not to die, because He was The Son of the living God. But this mysterious truth, that The Son of man, though Son of the living God, was to die, Jesus began at last to teach His disciples from their own scriptures. And, indeed, to the Jewish scriptures we must go for some of the plainest proofs of Messiah's deity; as I have endeavoured to set forth in our eleventh chapter. Which great fact has been in some degree neglected even by sound, and devoted, Trinitarians. I fear (if the truth may be told without offence) because the study of the old testament language has been wonderfully neglected. But at least Unitarians ought not to expose themselves to a similar charge: they ought to be prepared to argue upon all scripture. Yet, why is it that they venture, I might correctly say dare presume, to base the defence of their principles upon the new testament alone? I say alone; for whoever will be at the pains to refer to their standard works of defence,<sup>2</sup> will find that the old testament receives so passing, and inconsiderable a reference, that we are justified in saying its power, and authority, on this great subject are ignored; and Unitarianism is based upon perversions of the new testament alone. I believe the attenuation inflicted upon the teaching of Christianity by the fact that our Theologians of late years have been ignorant, comparatively speaking, of the old testament, exceeds just calculation. But, be this as it may, it was to those same scriptures<sup>3</sup> that Jesus referred, not for proofs of His claims to be Christ-as-man, but to be Christ-as-God; the life-giving Messiah promised to Israel of old. "By this

<sup>1</sup> Matt. xvi. 21, and xvii. 22, 23.

<sup>2</sup> e.g., Mr. Yates' "Vindication of Unitarianism;" or Belsham's "Calm Enquiry."

<sup>3</sup> John v. 39; Luke xxiv. 27, 45; Acts xvii. 2, and xviii. 5, etc.

time, I take it for granted, every pious reader must have observed how copious and conclusive the scriptures of the old testament are upon the subject of The Trinity; and that without having recourse to them upon every occasion, it is impossible for me, or for any man, to deal fairly and honestly by the apostolical doctrine of the Church of England. Our Lord Himself has told us that every scribe, or teacher, instructed unto the kingdom of heaven, should bring forth out of his treasure things new<sup>1</sup> and old. It was His own practice. He appealed at every turn to the law, the prophets, and the Psalms for the testimony of His own doctrine; and the Church has followed His example, from the days of the Apostles, almost down to the present times. And so far is the old testament from being no part of the scripture, that it is the book, and the only book, the Gospel calls by the name of the scripture. It was this book which the noble and faithful Bereans<sup>2</sup> searched every day of their lives to see whether the Gospel then preached, and afterward published in the new testament, was agreeable to it, with the intention either to receive or reject it, as it should appear to be recommended by this authority. It was this book, for his skill in which Apollos is praised as one mighty in the scriptures; the same scriptures, of which St. Paul was bold to affirm, for the benefit of a brother Christian,<sup>3</sup> that they were 'able to make him wise unto salvation, through faith that is in Christ Jesus.' As long as this faith flourished in the Church, these scriptures were much read, and profitably understood; but now it is dwindled into a dry, lifeless system of morality, they are become in a manner useless; and some (it grieves me to say), even of those who have undertaken to teach others, want themselves to be taught again this first element of Christianity, that the new testament can never be understood and explained, but by comparing it with the old. Of this error and its consequences, we have a sad example in the celebrated Dr. Clarke; a man whose talents might have adorned the doctrine of Christ, had not his faith been eaten up by a heathen spirit of imagination, and philosophy."<sup>4</sup>

<sup>1</sup> Matt. xiii. 52.    <sup>2</sup> Acts xvii. 10, and xviii. 24.    <sup>3</sup> 2 Tim. iii. 14—17.

<sup>4</sup> See Jones' "Catholic Doctrine of the Holy Trinity." Cambridge. 1828.

However, thus it was that Jesus began to teach His disciples that The Son of man,<sup>1</sup> though as such He was also The Christ The Son of the living God, must suffer death. And, that the mysterious character of this truth lay in the fact of his professing to be Son of man, we see<sup>2</sup> also again by our Saviour's statement in reference to his betrayal; "The Son of man goeth as it is written of Him; but woe unto that man by whom The Son of man is betrayed! it had been good for that man if he had not been born." In what lay Judas' unpardonable guilt? In what particular was the horror of his conduct thus proclaimed by Jesus? That he betrayed Christ as man? Did any such fearful guilt as Judas' attach to those<sup>3</sup> who had shed the blood of all the prophets "from that of righteous Abel to the blood of Zacharias, the son of Barachias, who was slain between the altar and the temple!" Surely not; vast as their iniquity was, Judas' was unequalled, because Jesus, as The Son of man, was also The Son of the living God; The Christ The Son of the living God: The Son of man, as confessed to by Martha;<sup>4</sup> The Christ of Israel, as He averred Himself to the woman of Samaria.<sup>5</sup> Lastly, for this purpose of noting that The Son of man is a title equivalent to Christ as THE SON of God, I shall refer again to John;<sup>6</sup> "And as Moses lifted up the serpent in the wilderness, even so must The Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life." A declaration made by The Blessed Saviour immediately after His assertion of pre-existence in deity as The Son of man with The Father. And faith in Jesus, if to be saving, is not faith only in His manhood, but also in His deity.

*The Son of man is a title of Christ in glory as God.*

I have called attention elsewhere<sup>7</sup> to the impossibility of the attempted Unitarian interpretations of such expressions as 'ascending and descending' when applied to Jesus: and we may, if we please, take John's verse,<sup>8</sup> "No man hath ascended up to heaven," etc., as a centre to which all such passages may be referred. But the same fact, and the justice of the Trinitarian interpretation of such

<sup>1</sup> Mark ix. 12, 31.

<sup>2</sup> Matt. xxvi. 24; Mark xiv. 21; Luke xxii. 22.

<sup>3</sup> Matt. xxiii. 35; Luke xi. 50.

<sup>4</sup> John xi. 27.

<sup>5</sup> John iv. 25, 26.

<sup>6</sup> John iii. 13-15.

<sup>7</sup> See above, p 282.

<sup>8</sup> John iii. 13.

places, viz., that Christ was pre-existent in Divine glory in heaven, is seen from our Saviour's conversation with the Jews,<sup>1</sup> where He discourses of Himself as The Son of man. He there illustrates his character, his coming, and the object of his coming, by the *manna* which literally came down from heaven. He calls himself "The Bread of Life;" and when the Jews were at a loss to understand in what sense they could eat his flesh, and drink his blood, he exclaims, "Doth this offend you? What, and if ye shall see The Son of man ascend up where He was before?" And some of them did so see Him ascend.<sup>2</sup> So that we know that as Son of man he was in glory above; as Son of man he came down; as Son of man he literally ascended again; and that, therefore, such title is no mere expression of his human nature: but, as according to Daniel, is significant of his Christship, viz., of his taking the manhood into God. I shall recur again to the sixth chapter of St. John's Gospel.

Further, that the title Son of man appertains to Christ as strictly such, viz., as God-man seen in glory, we may also be sure of from Stephen's dying exclamation; "Behold,<sup>3</sup> I see the heavens opened, and The Son of man standing on the right hand of God. Then they cried out," etc. It was a bold assertion in the very face of the Sanhedrim that the same Jesus whom they had slain was the Adonāi of the one hundred and tenth Psalm. And, similarly, as Son of man, He will come from heaven to judge:<sup>4</sup> in His own glory, and in the glory of THE FATHER; with the holy angels, and with all His holy angels with Him; as Son of man, He sends forth His angels; and, as Son of man, He acknowledges His faithful people before THE FATHER.

No one can fail to have noticed that, under all the preceding part of this chapter, there lies that particular argument for the deity of Christ, which may be derived from His own words. We mean that which must result from the assumed truthfulness, and piety, of Christ's own pretensions. Either he was God's well-beloved Son, equal with The Father in such sense that he was God; or else (we forbear to express what he

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<sup>1</sup> John vi. 31—65.

<sup>2</sup> Acts i. 9, 10.

<sup>3</sup> Acts. vii. 56.

<sup>4</sup> Matt. xvi. 27; and xxv. 31; Luke xii. 8; and xxi. 36.

must have been, he fully merited the condemnation he received. This argument will be found to pervade nearly all we have to say respecting the life, and conversations, of our Blessed Lord. But, that it may more deeply impress itself on the reader's mind, I subjoin a few illustrations selected for that purpose.

Thus, connected with his assumption of the title 'Son of man,' the manner in which he used it, viz., as scripturally equivalent with that other title 'Son of God,' and acknowledged commonly by the Jews to be so, was a claim of deity not merely by indirect reference, but also with immediate effect, and well understood intention. That Jesus did so assume<sup>1</sup> the title 'Son of man,' as of equal force with 'Son of God,' is manifest from St. Peter's confession already alluded to.<sup>2</sup> "Whom do men say that I, The Son of man, am? Simon Peter answered and said, Thou art The Christ, The Son of the living God." And, immediately after his formal acceptance of this title, for giving which he especially blessed Peter, assuring him it was a revelation granted directly from The Father, he proceeds to prepare their minds for his death and passion; adding, "For The Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works." Where he not only takes the title 'Son of man,' as peculiarly his as THE SON OF GOD; but also in such a sense as can by no means be explained of any mere man, or prophet, however exalted; nor even of the highest created angel in human form. For he plainly asserts that God's glory, his Father's glory, is also his own glory as The Son; and that God's angels are also his, Christ's, angels. In short, he assures us that "the kingdom, the power, and the glory," are also his; and that he with absolute authority will reward every man according to works, which each has done.

Again, it is clear that he assumed this title 'Son of man,' as one by which his existence and power, before birth in human form, might be intelligibly signified to his hearers.<sup>3</sup> "The Son of man is come to seek, and to save, that which is lost." And the same truth is easily to be gathered from statements made at

<sup>1</sup> Matt. xvi. 16—28.

<sup>2</sup> See above, p. 284.

<sup>3</sup> Luke xix. 10.

other times :<sup>1</sup> *e.g.*, "I came forth from The Father, and am come into the world ; again, I leave the world, and go to The Father : " or again, " For I came down from heaven, not to do mine own will, but the will of Him that sent Me : " or, " I am the living bread which came down from heaven. " And, as a comment upon this, " Doth this offend you ? What and if ye shall see the Son of man ascend up where He was before ? " This was language which no man however good, no prophet however great, no created angel however exalted, had ever used, or could dare to use. Either it was language unequalled for its arrogant impiety ; or it was true, and betokened that Jesus claimed, as THE SON OF MAN, to have come forth from God in a sense that was divine. Such language, if false, must have been terrible to a Jew's ear ; for that people would understand him, who used it, to refer to Daniel's vision of The Son of man in deity ; and therefore it was that even His disciples were offended. So offended, that, " From that time many of His disciples went back, and walked no more with Him. " Only such were likely to continue as, with Peter on that very occasion, believed and were sure that this ' Son of man ' was that Christ, The Son of the living God. "

Take, again, our Blessed Lord's commission<sup>2</sup> to His apostles : " Verily, verily, I say unto you, Whatsoever ye shall bind upon earth shall be bound in heaven ; and whatsoever ye shall loose upon earth shall be loosed in heaven. " How could Jesus, had he been mere man or created angel, have dared to announce with authority, what should be decided in heaven. Evidently, by having professed to do so, he claimed divine authority ; in other words, he asserted that he was God, before all his apostles. Or, again, consider his exclamation<sup>3</sup> over the fated city, " O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. " Either our Saviour's words must include the long period of Israel's history before his own time ; or else it must include at least the time of our

<sup>1</sup> John xvi. 28 ; vi. 38, 51, 62—69.

<sup>2</sup> Matt. xviii. 18.

<sup>3</sup> Matt. xxiii. 37.



Saviour's ministry. But, in the first case, the language would imply our Saviour's pre-existence in divine power before His incarnation; in the second, His capacity to exercise divine power upon earth. For, who but God, could appoint, or overrule, or effect, the happy destiny of an entire people; and that in such a manner as indicates continual forbearance, and pardon of their sins? In either case, our Saviour's words implied that He was the God of Israel.

That our Blessed Lord did assert pre-existence in deity, and from all eternity, is plain from His conversation with the Jews. "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was I AM." The inquiry the Jews had made was respecting Christ's existence, "Thou art not fifty years old; and hast Thou seen Abraham?" The answer must be taken in a corresponding sense: viz., before Abraham was I AM. And the allusion<sup>1</sup> was so poignant to the Jews (and for the purpose of my present argument, we must judge of our Saviour's words by the sense in which they occurred to his Jewish hearers) that they could endure it no longer. "Then," not till *then*, "Then took they up stones to cast at Him." There is no fair reason for doubting that our Saviour's allusion was to the place<sup>2</sup> in Exodus: "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." For the words<sup>3</sup> he uses are a literal rendering of the Hebrew in that place; and, indeed, are given by the seventy interpreters as such in the first words of the sentence, "*I am that I am.*" However, not to dwell upon this, we may see in another way that our Saviour's allusion was a claim of deity; for it had reference to that relationship with Godhead, which he had just before expressed: "if God were your Father, ye would love Me; for I proceeded forth, and came from God; neither came I of Myself, but He sent Me." A claim of relationship, which He had that moment explained as

<sup>1</sup> John viii. 12-59.

<sup>2</sup> Exod. iii. 14.

<sup>3</sup> Ἐγώ εἰμι, אֲנִי הָאֵלֹהִים, Ἐγώ εἰμι ὁ ὢν, *I am that I am*, lxx.; where the second אֲנִי הָאֵלֹהִים *I am* might as correctly have been rendered by Ἐγώ εἰμι, as the first. Again, Exod. iii. 14, "אֲנִי הָאֵלֹהִים hath sent me unto you," i.e., I AM, Ἐγώ εἰμι, hath sent me.

that of Sonship; "If The Son therefore shall make you free, ye shall be free indeed." Sonship claimed in the sense that He professed to be con-natural, *i.e.*, of equal and the same nature, with The Father, and completely representative of Him as heir, and lord, and manager, of all things. Con-natural, as we gather from the verses, "It is written in your law that the testimony of two men is true. I am one who bear witness of Myself, and The Father that sent Me beareth witness of Me." As two men, in oneness and equality of nature, bear witness of things concerning earth; so The Father and The Son, in oneness and equality of nature, testify of things divine.<sup>1</sup> "We speak that we do know, and testify that we have seen." Sonship, as heir and lord of all precisely as<sup>2</sup> explained by St. Paul, "Christ as a Son in His own house;" having just before explained that this man "Christ was counted worthy of more glory than Moses," in this very respect, *viz.*, that "he who buildeth the house hath more honour than the house." Where it is probable that St. Paul, as a Jew writing to Jews, alludes to the Hebrew word for Son, Bēn; which, as I have<sup>3</sup> explained, is such in the sense of *one that buildeth*. And St Paul adds, "He that built all things is God;" meaning that Christ did build all things; and is, therefore, God. Because Christ is He "whom The Father hath appointed heir of all things; by whom also He made the worlds." This, I say, is the Sonship, in contrast with servitude, which Jesus claimed in that conversation, "The servant abideth not in the house for ever, but The Son abideth ever." Sonship understood, and received, by his hearers in accordance with their social ideas as Jews; ideas entirely affirmed, and appealed to, by our Lord Himself; ideas of recognized equality of nature, and affection, with The Father; equality, which implied entire possession of all things.<sup>4</sup> "He shall glorify Me; for He shall receive of Mine, and shall shew it unto you. All that The Father hath is Mine; therefore said I, that He shall take of Mine, and shall shew it unto you." When we are endeavouring to conceive this idea of *Sonship*, we must interpret the word in reference of any being of whom it is affirmed.

<sup>1</sup> John iii. 11.<sup>2</sup> Heb. iii. 1—6, and i. 2.<sup>3</sup> See above, p. 94.<sup>4</sup> John xvi. 14.

And when *Sonship* is affirmed of deity, no inequality remains possible. For, as in all cases, Father and Son must be of the same nature; so, in the case of deity, Father and Son must be of the same *perfect* nature: *i.e.*, each must, of necessity, have all the attributes of the other.

Connected with our Saviour's character and dignity as The Son, a powerful argument for His deity results from the passages which follow:<sup>1</sup> "My Father worketh hitherto, and I work;" "If I do not the works of My Father, believe me not. But if I do, though ye believe not Me, believe the works; that ye may know and believe, that The Father is in Me, and I in Him;" "This sickness is not unto death, but for the glory of God, that The Son of God might be glorified thereby." In each case, if our Saviour's words be fairly reflected on, he indirectly, but undeniably, asserts His deity; the deity of His Sonship. In the *first* case, as His Father works, so He works; with equal power and dignity. Moreover, the remark had reference to the observance of the Sabbath day; as my Father continues to work in the exercise of His providence and Almighty power, even on the Sabbath day; so mere human observances of the Sabbath days, or of other times and seasons, have no authority or controul over me, I also, like my Father, work on the Sabbath day.<sup>2</sup> In the *second*, it is as if our Saviour had said, 'Ye have charged me with blasphemy, because I being a man make myself God: but I deny not that I claim deity; for, see! I do the very works of God. "I do the works of My Father." It is true, I claim that deity which belongs to the only-begotten Son; The Son known of old to your prophets; but I ask you not to believe My words, but My works; for, again, I say behold! they are the works of God which none but He could perform.' In the *third*, Lazarus's death, and resurrection, were permitted, according to our Saviour's assertion, that both The Father and The Son might be glorified thereby. No distinction is drawn by our Saviour between the glory of one, and the other. The sickness was especially permitted "for the glory of God," and also "that The Son of God might be glorified thereby." Equal glory; equal dignity. It amounts to a claim of equal deity.

<sup>1</sup> John v. 17; x. 37, 38; and xi. 4.

<sup>2</sup> See above, p. 281.

And, indeed, our Saviour distinctly claims, on other occasions, equal powers, equal dignity, equal honour, with The Father; claims such as The Son; which can mean nothing less than that, as The Son, He claims to be "equal to The Father<sup>1</sup> as touching His Godhead." Thus,<sup>2</sup> "All things that The Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you." "And all Mine are Thine, and Thine are Mine; and I am glorified in them." "For as The Father raiseth up the dead, and quickeneth them; even so The Son quickeneth whom He will. For The Father judgeth no man, but hath committed all judgment unto The Son: that all men should honour The Son, even as they honour The Father. He that honoureth not The Son, honoureth not The Father which hath sent Him." In which several places nothing less is claimed by Jesus than, as The Son, equal deity with The Father. All things that The Father hath are also His. The names, the attributes, the created possessions; all things visible and invisible; and all the unseen, and personal perfections, of the Godhead: the same nature, substance, being. The very infinite graces and wisdom of deity which The Holy Ghost takes and dispenses, and makes known to man, are the infinite wisdom, and graces, of The Son. Therefore, The Son is God; and Jesus claimed to be such. Yes! and all The Father's redeemed ones are His; and He is glorified in them equally with The Father: and He raises up whom He will, being absolute Lord over death and the grave and the powers of darkness; and this with The Father's will, who expects us to honour The Son just as much, so says Christ, as we honour Him The Father. 'Just as much as,' for that is the force of our Saviour's language. It is true<sup>3</sup> that the word He uses may, in some cases, indicate only a general similitude. But, in this case, it must by force of the context mean an exact equality. The charge, which our Saviour had incurred, was that of "making Himself God" (John v. 18); and, we reply, He proceeds to show that, as The Son, He is equal to The Father; and, therefore, God. So that "honour The Son even as they honour The

<sup>1</sup> Athanasian Creed, clause 32.

<sup>2</sup> John xvi. 15, xvii. 10; and v. 21—23.

<sup>3</sup> Καθὼς, *even as*; usurpatur de eadem, de pari, de simili convenientiâ. Glassius' "Philolog. Sac.," p. 433.

Father" must, in this place, mean 'give The Son honour exactly equal to the honour they give The Father.' I shall recur, again, very soon to this fifth chapter of St. John's gospel.

I shall close the argument for the deity of Jesus, derived from His own words, by referring to one more passage.<sup>1</sup> "All things are delivered unto Me of My Father; and no one knoweth The Son, but The Father; neither knoweth any one The Father save The Son, and he to whomsoever The Son may choose to reveal Him." Observe—as The Father knows The Son, so The Son knows The Father; *i.e.*, with unlimited completeness. As the perfect knowledge of The Father comprehends entirely The Son; so the perfect knowledge of The Son comprehends entirely The Father; but The Father, being God, is infinite; therefore, The Son's knowledge is infinite; and He who is infinite in one attribute, must be infinite in all; therefore The Son is infinite in all attributes; therefore He is God. But Unitarians say that 'to know The Son' means here to know, and fully comprehend, His work and commission. Very good, be it so; (though they are wrong); but, if so, then as The Father so fully comprehends the work, and commission, of The Son; The Son must, in the same sense, fully comprehend the works, and counsels, of The Father. Now the work and counsels of The Father towards man are infinite. They are not confined to this world, but involve eternity, and are protracted everlastingly. They comprise the mysteries of *all* creation; the origin and existence of evil; the work of angels and of devils; the mysteries of pardon, and atonement; the nature and work of The Holy Ghost; the reality, and nature, of eternity; and of duration without end; and lastly, the existence, and nature, and attributes of God. All this God's work and designs toward man involve. Oh! how great, how wonderful, is the religion of the Bible! He who understands God's work, and designs, towards man; only understands his Bible! and he who should fully understand his Bible, would intellectually reach unto the infinity of God! In a word, God can never lay aside even one part of His nature, even one attribute, He is infinite in *all* His doings; and he who can fully comprehend Him in one work, can comprehend Him fully in all.

<sup>1</sup> Matt. xi. 27.

No mere man can comprehend God fully in any one part, or branch, of all His works. And if Christ does know The Father, as Unitarians state he says he does, in such sense as to understand fully His work, and counsels, in regard to man and this creation, that knowledge is infinite, and implies the *deity* of Christ.

The fact is, however, that the Unitarian gloss is a mere effort to evade the force of our Lord's language. The statement our Saviour makes is simply this; "As The Father knoweth the nature of The Son, so The Son knoweth the nature of the Father;" this is clear from the parallel passage in St. Luke, "No man knoweth who The Son is, but The Father; and who The Father is, but The Son." But neither in St. Matthew, nor St. Luke, need we suppose the word *man* to stand. Our Saviour says not "No man;" but rather "no one," whether man, or angel good or bad. Also he adds, that the revelation made of The Father to men is entirely at the will, and choice, of Himself, The Son; and to express these ideas more closely I have slightly altered the translation.

Here I shall close the argument for Christ's deity, which can be drawn from His own words. Pretensions so advanced cannot be explained rationally of any good, and faithful, mere man, or prophet. They were, on our Saviour's part, continued assertions, in various ways, of dignity not less than divine; and were so understood by those who heard Him. It is needless to protract the argument; I shall only add that, if such claims be true, then Christ, The Son, is God; and that, if they be not true, then—we forbear to say what He was.

But as the time is come when we should explain the Trinitarian doctrine of "The Subordination," I shall close this chapter with remarks upon<sup>1</sup> our

Saviour's statement, recorded by St. John, that "The Father judgeth no man, but hath committed all judgment unto The Son," as a fitting introduction to it. This remark occurs in an address of our Saviour's to the Jews, occupying a considerable part of John's fifth chapter: and I shall divide it for convenience' sake into four sections, ver. 17—20; ver. 21—24;

<sup>1</sup> John v. 17—31.

*Remarks on  
John v. 17—31,  
closing the pre-  
sent chapter.*

ver. 25—27; and ver. 28—31, to which the reader can refer. In these sections, nothing can be plainer than that Christ asserts equality with some sort of inequality; how are the two to be reconciled? Thus, Sec. 1, "Making Himself equal with God;" yet, "The Son can do nothing of Himself, but what He seeth The Father do:" Sec. 2, "For as The Father raiseth up the dead and quickeneth them; even so The Son quickeneth whom He will;" yet, "The Father judgeth no man, but hath committed all judgment unto The Son": Sec. 3, "For as The Father hath life in Himself, so hath He given to The Son to have life in Himself; and hath given Him authority to execute judgment also, because He is THE SON OF MAN:" Sec. 4, "I can of Myself do nothing." That the Jews understood Him to assert equality with God is clear; and Jesus delivers this address to enforce His claims, and refers them to their own scriptures in proof of them; yet, it is manifest, He asserts of Himself with equal clearness two grand principles of truth, viz., equal power and identity of will with THE FATHER; but also derived power, *i.e.*, authority, given or committed, from The Father: for both terms are the same in the evangelist. How are the two statements to be reconciled? The answer, which will be set forth at length in the next chapter is this:—1. That as THE SON, begotten, He is of one and the same nature, essence, or substance, with THE FATHER, who begets; and, therefore, equal with THE FATHER; the Unitarian statement that the relation<sup>1</sup> of THE SON "denotes a state of approbation, of favour, of protection, and of privilege; but it is also a state of inferiority, of dependence, and of subordination," being equally and manifestly, opposed to human observation, reason, and experience. Were we speaking of men and children there might be justice in it; but, even among men, the cases are innumerable, in which neither protection, nor inferiority, nor dependence, nor subordination, of sons to their fathers are implied. Moreover, such characteristics of human relationship are, when they do occur, necessary consequences of our nature, because it is human. They are occasioned by variations in mental and physical power, and in local or social circumstances. But, when we are considering the nature of Deity, such conse-

<sup>1</sup> Yates' "Vindication of Unitarianism," p. 73.

quences cannot be met with, nor be supposed to exist, because the divine nature is not subject to the variable causes which produce them. And the grand idea which we gather from the metaphor, Father and Son, as applied to deity, is identity of essence, like from like ; and, by consequence, perfect equality of nature in the two. But,—2. It has pleased the one true God to manifest Himself to man for purposes of government, or economy, carried on towards man in the relations Father, Son, and Holy Ghost. This government, or economy, is revealed in holy scripture as certainly carried on towards men ; and, for aught we know, some, and perhaps some similar, economy or government does also exist, and is being carried on in reference to the worlds of spirits unseen. Indeed, we may perhaps affirm with truth that scripture gives us reason for thinking so. But, however that may be, it is certain that in regard to man, and for purposes affecting his salvation, these three, Father, Son, and Holy Ghost, have revealed themselves to us as mutually observing order, and direction, with subordination. Hence, The Father has<sup>1</sup> conceded all right, and power, of judgment unto The Son ; hence, The Son speaks of Himself, as acting in subordination to The Father ; and hence, The Holy Ghost is revealed to us as enacting the will of both The Father, and The Son, also in subordination to each. Yet, of The Holy Ghost highest dignity is affirmed ; for blasphemy against Him is<sup>2</sup> the greatest of all sins, and unpardonable : so that His subordination in office implies no inferiority in nature. Also, when The Almighty Father divests Himself willingly of authority the very highest, and leaves The Son absolute Lord and Master of the universe and of life eternal, He loses no dignity, nor prejudices the deity of His nature, by so divesting Himself. And, similarly, The Son, *Son of God*, and *Son of man*, in both characters divine, divests Himself of glory for the salvation of man, and acts in willing subordination to The Father, without laying aside, or forfeiting, or prejudicing, or permitting us to doubt or to deny His oneness, and equality, of divine nature with The Father.

<sup>1</sup> John v. 22, 23.

<sup>2</sup> Matt. xii. 31, 32.



## CHAPTER XIV.

### THE SUBORDINATION.



THE subject of the present chapter is of the greatest importance, and I must solicit the reader's closest, and most serious, attention. It is to be feared that, through misapprehension of the statements of holy scripture on this head, many Trinitarians have been startled in their faith; and also that, through similar misapprehension and mistake as to the Church's avowed belief respecting it, many Unitarians have been confirmed in their previous errors, or have fallen into deeper. Let us remember, at the commencement, that we have nothing to do with any speculations, into which some persons have thought proper to enter, and which they have carried far beyond the announcements of holy scripture. We are not required to explain the mode in which The Father, The Son, and The Holy Ghost, exist as one God; nor to unravel the meaning of that relationship in deity which the words Father, or begotten, or proceeding, may suggest; nor to account for, nor to justify, the fact that Deity has seen fit to reveal Himself to man under such characters. All we have to do is to enquire whether it be fact that Deity is so revealed in the sense in which the Christian Church maintains; and whether the statements of holy scripture on the subject are undeniable, and also consistent.

*Subordination does not itself imply inequality in the subordinate.*

Let us first of all, by way of illustration, transfer ourselves by imagination into the world of spirits. Let us suppose that we are watching among the angels, or among those<sup>1</sup> who are "equal to the angels," viz., "the spirits of just men made perfect." Let us suppose that, by doing so, we per-

<sup>1</sup> Luke xx. 36.

ceive, or have pointed out to us by the ministration of other spirits, any number of such blessed beings equal in all respects as to their perfections; having the same attributes, to the same degree, in every particular; and moving in, and belonging to, the same order or degree, of heavenly power. Let us suppose we notice *willing subordination* of some to the wishes and directions of any others, manifested in the operations carried on by such spirits. Would such willing subordination imply any, even the least, degree of inequality? Is it not possible, and permissible, for minds perfectly equal to arrange themselves in subordination, or order, for effecting the purposes of their common design? Reason gives one clear answer to such questions. *It is*. Hence, so far as reason can travel in this matter, and in this direction, Deity having revealed Himself as Father, Son, and Holy Ghost, there *may* be a subordination in deity, for purposes of arrangement, government, or economy, without implying the slightest inequality, in nature, or degree.

Indeed, reason carries us somewhat further. For, let us regard the action of men among themselves. Is it quite impossible for the superior in essence, *i. e.*, (when we speak of man) the superior in mind, to act in willing subordination to the inferior? Cannot we conceive the superior, in such sense, willingly placing himself in subordination to his inferior, for purposes of action, arrangement, or economy, without in the slightest degree forfeiting, or impairing, his superiority; or causing it to be questioned? Do we not habitually notice this in human affairs? And is it not one great principle of advanced society that, when such an arrangement is found to exist, it should be cheerfully assented to for the good of all, and for the purpose of more certainly effecting the immediate good in contemplation? If so, then once more reason, mere reason, forbids our attaching the slightest idea of inferiority to willing, and designed, subordination in the revealed relations Father, Son, and Holy Ghost. Now, supposing it should be true that all revelation which Deity has made of Himself to man should be *economical*, *i. e.*, should be in relation to His government of those spiritual beings which He has created,

\* Heb. xii. 23.

whether men or angels ; and, especially, should have regard to His supernatural, and providential, government of man ? Cannot we conceive an announcement of willing subordination for the purposes of such government in revealed relations of Deity (if there be any) without associating the idea of inequalities with such subordination ?

Cannot we even conceive that, in the mysterious relations revealed of Father, Son, and Holy Ghost, either may forego for some design in relation to man, and so far as that design is held in view, the exercise of His rightful and proper functions, until such design be accomplished. Even God's forbearance towards sinful men is a disavowal, for the time, of His power as their Judge for the gracious purposes He contemplates in case of their repentance. And thus, when<sup>1</sup> we are told that "The Father judgeth no man, but hath committed all judgment unto The Son," are we prepared to argue for inferiority of The Father to The Son, because of such His gracious condescension ? or are we prepared to argue for inferiority of The Son to The Father, because in the economy He is recognized as possessing those very attributes which enable Him fully and competently to discharge one of the highest offices of God ? Again, reason gives a clear reply, *We are not*. But, if not, then since reason says The Father may in the government of man divest Himself of His proper dignity, and yet give us no cause to argue for inferiority in Him ; so The Son, or the Holy Ghost, may in the same government divest themselves also of their proper dignity, and yet give us no cause to argue rationally for inferiority in them.

*Examination  
of the terms  
Begotten and  
Proceeding.*

It may be said, "All this is about official subordination ; and Unitarians will concede the argument. Be it granted that willing official subordination implies no inequality in those so willingly subordinate. Your Church affirms much more than this, viz., subordination of *essence* in the relationships of deity ; and she does so by using such terms as *Begotten* and *Proceeding*, applied avowedly to God." We shall presently explain for ourselves what the Christian Church affirms ; meanwhile, let us consider this supposed objection.

<sup>1</sup> John v. 22, 23.

As to the *terms* we use, they are considered by us essential to the argument only so far as they can be traced to, or justified by, scripture itself. Thus, when St. Paul asserts that Christ is the<sup>1</sup> express image of The Father's *Hypostasis*, that word indicates the unchanging, essential, substance, i.e., *being*, of God. Doubtless, it was the best word that could be put into the mouth of St. Paul for that purpose; but still inefficient, like every other human term, for the supernatural idea intended to be conveyed. Our best single word for its expression has been considered to be *person*, "the express image of His *person*;" and, could a better be found, we are not wedded to that. Similarly, as to the words *begotten* and *proceeding*. They are, we think, the best in our language to express the corresponding words, or phrases, in reference to the deity of The Son and of The Holy Ghost; on such account alone do we adhere to them. Let us direct our thoughts to this part of the subject, therefore, under the guidance of these two terms: understanding that, of the *essence* of The Son, it is said He is *begotten*; and, of the *essence* of The Holy Ghost, it is said He is *proceeding*.<sup>2</sup>

That word *begotten*, used in reference to The Son, seems far better to express the force of the original word in either testament than the word *person*, just now alluded to, does the substance, or being, of The Father. Still we must carefully remember that, in stating the nature of Deity, all language (even those which, at the crucifixion, received a sort of divine sanction and authority for scriptural purposes, viz., Hebrew, Greek, and Latin) are necessarily insufficient because imperfect. The subject is of Deity, and no human language can perfectly attain to the dignity of that subject; still, the term *begotten*, or its equivalents, is admitted to be used in the holy Bible. Let us glorify The Lord God of Israel and of the Gentiles, and pray to be enabled to contemplate closely and with calmness that word, and the ideas it is intended to suggest. The term is of deity, *begotten*; the enquiry is of spirit, not of matter. Let us ask a question, or two. Does reason convince us that *spirit* cannot be propagated? If so, whence the generation of human spirits?

<sup>1</sup> Καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, Heb. i. 3.

<sup>2</sup> "Athanasian Creed," clauses 22, 23.

Surely, man is a spirit; and Unitarians admit it. And if such spirits be not daily propagated, then they are daily created. But, if so, who creates them; with all their propensities notoriously sinful? Unitarians, like ourselves, know but one Creator, viz., God. And according to them, and us, He is a perfectly holy God; and never creates, nor in any way causes, evil. Man's evil spirit, therefore, is not created, but is propagated. Spirits, then, can be propagated; spirits, as distinguished from bodies. For Unitarians require not, any more than we, to be told that the spirit of man within him is an existence, a being, or substance, to be carefully distinguished from, and which can, and will, be separated from, the body of flesh. Incorporeal spirit, then, can be propagated. And, so far as reason carries us, God can (if He please) *beget*, i. e., (the subject being incorporeal) *put forth*, spirit in His own likeness. Now as to imperfect spirits, which are subject to *accidents*, viz., to external influences of bodily connection, or social relation, or material influences of this earth, or of any other, we can rationally conceive their variation in kind, viz., in power, or in character; though it seems to be settled by reason, and by observation, that whatever produces must produce<sup>1</sup> *after his kind*, and cannot produce after any other kind.<sup>2</sup> Thus the spirit of man, when it puts forth spirit (as it does), puts forth, or begets, only the spirit of man. And such begotten spirit, being subject to external influences, may vary, and does vary, in power and character in the different individual spirits so begotten. Moreover, every human spirit propagated, begotten, or put forth, is such by union or commingling of two; and hence, again, reason suggests to us the variableness in power and character, though associated invariably with sameness of kind.

Such thoughts, though (even as regards human spirits) involving impenetrable mystery, are in strict consonance with reason; and, if carried on to the idea of deity, lead to important results respecting The Holy Trinity. For, God has been pleased to affirm<sup>3</sup> of One, to whom we find that the name, and all the infinite attributes of Deity, with the supreme worship due to Deity alone, are assigned, "Thou art My Son, to-day have I begotten Thee." Is man prepared to say that God could not beget, pro-

<sup>1</sup> Gen. xi. 12, 21, 24.

<sup>2</sup> See above, p. 267.

<sup>3</sup> Psalm ii. 7.

pagate, *i. e.*, (since the subject is incorporeal) put forth, spirit *after His kind*? Reason answers, "No; man is not qualified to make affirmation on the subject." But reason does assert, and man is qualified to affirm, that, if God do so put forth spirit, such spirit must be *after His kind*. And, since Deity can be subject to no variations, the spirit so put forth being put forth of *one*, must ever have been co-existent, and (as it were) contained in that *one*. Further, as man can form no conception of the essential nature of God, nor of His eternity, he can in no way conceive of the sense in which Deity begets, or puts forth, spirit; nor of any moment, or point, in eternity when such spirit was so put forth, or begotten. Like invisible glories, at whatever distance, Father, Son, and Holy Ghost, are alike imperceptible, and incomprehensible,<sup>1</sup> to man. Again, as to the existence of spirits, reason can conceive no increase, nor diminution, nor separation, of parts; for spirit has no body, parts, or proportions. Hence it follows, consistently with mere reason, that the spirit propagated, begotten, or put forth, of one infinite spirit, is put forth, or begotten, with strict identity of essence. It was co-existent with that by which it is so put forth, or begotten; and is put forth without diminution, or separation, of parts; as light may be put forth, or begotten, of light. In such sense, The Son is the only-begotten of The Father; in all respects equal in essence. He was<sup>2</sup> with The Father in very essence, in the beginning, before time was, and before<sup>3</sup> all worlds. "God of God, Light of Light, Very God of Very God, Begotten not made, being of one substance with The Father."<sup>4</sup> So that we conceive of no time, when The Son, so begotten, was not. Thus far even reason carries us when speaking of the term *begotten*; and to be so begotten implies no inferiority.

Let us consider the term *proceeding*. This is used in reference to The Most Holy Spirit, and may be traced to that verse<sup>5</sup> in St. John's Gospel, in which he speaks of The Spirit of Truth which proceedeth from The Father; " and also to statements repeated

<sup>1</sup> Athanasian Creed, clauses 9, 12.

<sup>2</sup> John i. 2.

<sup>3</sup> Heb. i. 2.

<sup>4</sup> Nicene Creed.

<sup>5</sup> John xv. 26, ὁ παρὰ τοῦ πατρὸς ἐκπορεύεται, which goes out from The Father.

in several and various forms, which will be presently referred to. But, as to the sense of the word *proceeding*, when applied to *spirit*, it will be plain to the reader that much which has been said upon the term *begotten* is applicable also to this, *e.g.*, the spirit which proceeds from spirit must be, in all respects, of the same kind and dignity with, and equal in essence to, that spirit from which it proceeds. For this reason Unitarians, though denying the *personality* of The Holy Ghost, maintain that *The Spirit of God* is continually in holy scripture a mere synonym for *God*. Let us, then, ask them to inform us, how it is they can admit that *spirit*, when proceeding from God, must needs be of the same essence, and synonymous with God; but that *spirit*, if begotten of God, is not so? What sort of meaning, I ask, do they attach to that word *begotten*? Or, if they admit (as they do) that *spirit* can emanate, or flow forth, or proceed, from God, why do they deny, or find difficulty in believing, that it can be begotten of God? Once more, I ask, what sort of meaning do they attach to that word *begotten*? Their own acknowledged opinions about the emanation of The Holy Spirit may be used to illustrate, and to clear away, the difficulty conceivable by us in reference to the *begetting* of God's well-beloved, and only-begotten, Son. For, there is a sense in which, when applied to deity, these two words, *begotten* and *proceeding* are synonymous. And he who admits, as the Unitarian does admit, that *Spirit of God* can proceed, will find it hard to deny that *Spirit of God* can also be begotten; unless he will involve himself in discreditable inconsistency. There is a sense in which the two are synonymous; and, therefore, the earliest fathers of The Church used sometimes to speak of Christ under the name SPIRIT. Nor has the Church at the present day lost sight of this sense of the word *begotten*; as applied to The Son. For all the attributes, and the very nature of God, are His; and to Him also, as to The Almighty Father, as applicable His own declaration to the Jews.<sup>1</sup> "God is a Spirit; and they that worship Him must worship Him in spirit and in truth." If, however, any should enquire why the distinction is so carefully drawn between the word *begotten* as applied to The Son, and *proceeding* as applied to The Holy Spirit; the reason is plain, and easily to be appreciated.

<sup>1</sup> John iv. 24.

Because, The Son is of The Father alone;<sup>1</sup> The Spirit is both of The Father and of The Son. "The Son is of The Father alone; not made, nor created, but begotten. The Holy Ghost is of The Father, and of The Son; neither made, nor created, nor begotten, but proceeding." Hence the distinction, so properly maintained, between the words *begotten* and *proceeding*, though, in a certain point of view, they are synonymous. The Son *proceeds* from The Father, as well as The Holy Spirit; but in a different sense. And, to mark that peculiar sense, holy scripture (not we) has employed a word which means *begotten*; and has appropriated that to The Son. The Holy Spirit *proceeds* from The Father, and from the Son; and, therefore, in a sense, which cannot be applicable to The Son. On this account, the Church has appropriated the word *proceeding* to The Holy Spirit; and that by authority of holy scripture, which distinctly says<sup>2</sup> that The Father sends The Comforter, which is The Holy Ghost, in Christ's name; and also that Christ sends Him "from The Father;" and which, also in other ways, asserts the procession of The Spirit from The Son, as well as from The Father, as the passages referred to below will prove.

Nor should we forget that this *procession* of The Holy Spirit both from The Father and from The Son, in the same and equal sense, manifestly proves their equality in essence. For, I would invite Unitarians to explain to us how, since they admit that The Spirit of God is synonymous with God, Christ can *send* God, unless He be equal to God? Or, adopting St. John's own words, how can Christ send The Comforter, The Holy Ghost, from The Father, unless He be One in essence, inseparable from, and co-operating with, The Father. There is St. John's language. I entreat Unitarians to study it closely, and well: it cannot be evaded. There is the language. Christ sends The Holy Ghost from The Father. But Unitarians say that The Holy Ghost is synonymous with The Father. How, then, can Christ send Him *from* The Father? Or, again, Christ sends The Holy Ghost from The Father? But Unitarians say The Holy Ghost is the *power* of The Father. What! does Christ send the power of God from Him? Do

<sup>1</sup> Athanasian Creed, clause 22.

<sup>2</sup> Matt. iii. 11; Luke xxiv. 49; John i. 33; xiv. 16, 26; xv. 26; xvi. 7; xx. 22; Acts ii. 4, 17, 33.



Unitarians mean to tell us that Christ has power, or controul, over The Father? Do they mean to say that The Father is subordinated, and therefore (according to them) *inferior to* The Son; because The Son sends The Holy Ghost from The Father? Or, do they mean to say that The Son, who so sends The Spirit of God from The Father, is less than God? Or, do they mean that The Holy Spirit, who (they tell us) is synonymous with God, is inferior to God, because He is sent? Or, do they mean to say that The Father sends Himself? or, that The Son sends Himself? What is this that they say? We know not what they say. They are lost in a cloud of contradiction; and no rational man can follow them. But we know what we say ourselves; because we follow holy scripture; viz., that The Holy Ghost is sent by The Father, and is also sent by The Son: that, therefore, as sent, He *proceeds* both from The Father and from The Son: that, so proceeding, He must be of their nature or essence; and, therefore, God: a truth which we are also prepared to prove, and shall prove, from other sources: and, lastly, that seeing He so proceeds from The Son, as well as from The Father, therefore The Son is God equally with The Father.

Thus much on the terms begotten and proceeding.

*Precedence, or order, in The Trinity, as revealed in the scriptures.*

It may be asked, Do not the very terms, *Father, Son, and Holy Ghost, Begotten, Proceeding*, imply some sort of precedence, or order, in The Three?

Yes: a precedence, or order, which holy scripture plainly asserts; and which the Christian Church has, from the first, acknowledged as part of her Trinitarianism; her sentiments on this subject we proceed to explain, as we promised we would.<sup>1</sup> She acknowledges in The Holy Trinity not such a precedence, or order, as implies pre-existence of one before the others; seeing that eternity is equally asserted of all; seeing also that essence, mind, or spirit, cannot beget, or put forth, or cause to proceed, that which did not previously exist in itself as put forth, begotten, or proceeding; seeing also that the divine essence, mind, or spirit, being incorporeal, admits of no variation, or increase, of parts. Nor, again, does the Church admit such a precedence, or order, as makes in any degree what-

<sup>1</sup> See above, p. 302.

ever in favour of Unitarianism. This we may perceive in a moment; for, since the Unitarian is compelled to acknowledge, that The Spirit is, at least, an emanation from The Father, or even a synonym for the Almighty Father Himself; and, since also it is certain that St. John says The Spirit is sent both by The Father and The Son; it is manifest enough that The Spirit, being such as admitted by Unitarians and also being so sent, any idea of precedence in the sense implying inequality, *i.e.*, greater or less dignity, among The Three, is destroyed. On that head, Unitarians refute themselves so long as St. John's gospel remains for us, and for them, to appeal to.

What, then, is the precedence, or order, of persons referred to in The Holy Trinity? We may gather some idea in answer to this question by observing, first of all, the order of offices towards man revealed to us in holy scripture respecting The Father, The Son, and The Holy Ghost. Any way, even calling Unitarians, and especially those among them who are more correctly termed Arians, as our witnesses, The Father is revealed as originating, and willing, salvation; The Son, as working out in His own person, and exemplifying, salvation; The Holy Spirit, as working within the believer's soul, and fitting for salvation. I say this is so, even in the opinion of those who strip The Son and The Holy Spirit of their proper dignity. This is an economy, or arrangement of parts, or offices, to be discharged towards men; an arrangement which indicates precedence, or order, in the persons revealed as graciously discharging them. Nor would it be difficult to show here, as we have shown elsewhere, that the successful, and perfect, fulfilment of each of these parts concerning man's salvation necessitates the agency of deity; and that, therefore, each person so fulfilling each part in this scheme of salvation is equally God. However, scripture affords us abundant reason for concluding that, besides our own, there are higher, grander, and unseen, worlds of better spirits who delight to do God's will; and among whom, and for whom, He displays His glory. In such hallowed spheres, it is by no means difficult, even for man, to conceive that order, or arrangement, or economy, exists; and that blissful designs, and work of unspeakable dignity, are carried on, which would enable us (were such the will of The Most High) to understand for what

reason He exists, though probably not the mode by which He exists, as The Father, The Son, and The Holy Ghost. These may be relations in His essence which correspond to His governments elsewhere, just as inevitably as they are adapted to His work for man's salvation here. Accordingly, such a sort of precedence, or order, is revealed in holy scripture, respecting the persons of The Holy Trinity; and is implied in the terms, Father, Begotten Son, and Spirit Proceeding. The Father is revealed as the fount of deity; The Son and The Holy Spirit, under the terms *begotten* and *proceeding*, as deriving deity from Him. In essence the same, eternal and inseparable. This great truth, part of Trinitarianism, is laid down clearly in various scriptures; and the earliest apostolical writers denote it in the fact that they employ various terms to signify this precedence, or order, in The Holy Trinity; without detracting from the dignity of either The Father, The Son, or The Holy Ghost. "And in this Trinity none is afore, or after other; none<sup>1</sup> is greater, or less than another. But the whole three Persons are co-eternal together: and co-equal." To express such ideas the earliest Christian writers used to speak of The Father as the *fount*, the *root*, the *beginning*, the *head*, even the *cause*, of deity in relation to The Son, and to The Holy Ghost. But as no human terms can, with accuracy, define the nature of God, they (whenever they used such terms as these) appended explanatory clauses for the purpose of reminding their people that they preserved the co-eternity, and co-equality, of The Three. That, *e.g.*, as light emitted only what was originally existent in it, and that without diminution of itself, so The Son was begotten, and The Holy Ghost did proceed, as previously co-existent with The Father, and The Son, without any diminution of the essential Godhead of the one; nor contradiction to, or degradation of, the Godhead of the others. Hence, as respects The Son, it was<sup>2</sup> added, "God of God, Light of Light, Very God of Very God," etc., where the word *of* has the force of *out of*; and the word *very* prefixed to both in the third clause has the power of expressing identity, and equality, of divine essence. Also, as respects The Holy Spirit, it was added, "The

<sup>1</sup> Athanasian Creed, clauses 25, 26.

<sup>2</sup> Nicene Creed.

Lord and Giver of life, who proceedeth from The Father and The Son ; who with The Father and The Son together is worshipped and glorified," etc.

*Importance of remembering in what sense THE FATHER is asserted to be the fount of Deity.*

This being the admitted doctrine of the christian church, professedly a part of Trinitarianism, based upon holy scripture, and acknowledged in her creeds, it is manifest how much depends upon the sense in which we speak of the power, or character, of The Son or of The Holy Ghost as being *derived* from The Father. The Church acknowledges this derivation ; but in the sense of co-existence, or co-eternity, and of co-equality. Unitarians misrepresent us by sneering at a subordinate Jehovah ; and those of them called Arians mistake our views, mix up and confuse scripture in such a way that, when we proceed to analyse their statements as to what they call Christ's derived being and power, we find their objections fall precipitately to pieces. On this very account, a large part of the Unitarian defence, already so frequently referred to<sup>1</sup>, is absolutely valueless ; for instances, the chapters on "Christ's wisdom and knowledge imparted to Him by God The Father," and on "The power of Christ given to Him." No doubt they were : we know it very well : none more readily recognize these facts than Trinitarians. And that in a two-fold sense, demanding corresponding discrimination in treating holy scripture. They were given to Him, by begotten essence ; in the sense that He is Very God of Very God : given to Him, also, by incarnation of deity ; in the sense that one Christ is God and man<sup>2</sup>. But what then ? The deity of The Son is not hereby impaired.

I shall illustrate Unitarian error, and false teaching, in a very impressive manner by selecting one part of that book, which is especially designed to enforce the Arian view of Christ's inferiority. I mean that part, referred to in the note below, which speaks of Christ's power as Creator of all things, as not being His own, but the Father's ; so that, such is the inference designed to be drawn, The Son of God was a mere instrument in creation.

<sup>1</sup> Yates' "Vindication of Unitarianism," chaps. 6 and 7 ; also in Appendix, Note D.

<sup>2</sup> Athanasian Creed, clause 37.

The author seems to have been aware, like many other people, that there were two Greek prepositions<sup>1</sup>, whose meaning might affect this part of the question. But, unlike many others, he seems not to have understood the use of them. His argument is this, that the new testament asserts that God made the worlds *through* Christ, using the first of the two prepositions, mentioned below; but that the worlds were not made *by* Christ, using the second of them. That the first preposition expresses only an *instrumental* cause; the second the *efficient*: that Christ was, therefore, merely the instrumental cause of creation, and not the efficient: that, therefore, His powers were derived, and were not originally His own.

I have stated the Unitarian attempt at argument seriously and fairly; and believe that most persons will perceive its unsoundness at a glance. If Christ was, in any sense, really the cause of the universe being created, (as Unitarians admit He was), what power has the human mind, in such a case, to distinguish between an *instrumental*, and an *efficient*, cause? If I may so speak, the question is concerning *infinite forces*; what power has the human mind to distinguish between two forces that are infinite? Even, if the Unitarian idea about these prepositions were sound, (but we know it is not) the attempted argument is absurd; for many causes are, at the same time, not only instrumental, but also efficient. Let us suppose a case, for illustration's sake. One great architect, Inigo Jones, empowers another great architect, Christopher Wren, to build a cathedral in London; and, concerting the result, or object designed to be erected, leaves the details, and ordering, of the building, in every particular to him. Wren is the instrumental cause; but is he not also the efficient? And does the fact that he is such an instrument imply that his creative power is inferior to Inigo's? Nay more; to man's own reason, is not the instrumental exercise of power the clearest proof of its personal possession? Really it is strange in these days<sup>2</sup> to find an argument, supposed to affect christianity in a most vital particular, put forth by men professing scholarship, with no better foundation for it than ignorance in using two of the commonest

<sup>1</sup> A. διὰ, *through*, supposed to indicate the *instrumental* cause.

B. ὑπὸ, *by*, supposed to indicate the *efficient* cause.

<sup>2</sup> Yates' "Vindication of Unitarianism," *fourth* edition, is dated 1850.

Greek prepositions. I merely allude to it lest any of my less educated readers should suppose that Unitarians have learning on their side, as they so loudly profess to have; and I fix upon this part of their popular, and favourite, vindication as singularly mistaken and incorrect. The truth is that the preposition<sup>1</sup>, supposed to indicate only the *instrumental* cause, is used of causes both instrumental and efficient. And, if any body wishes to be convinced of this (but not by us) I would advise him to refer<sup>2</sup> to the Unitarian work of which I have been speaking; and he will see that the author is driven to hopeless shifts to get rid of the new testament in this particular; and, in trying to do so, has fallen into the terrible mistake of exhibiting God as the author of sin!<sup>3</sup> And, moreover, let me observe, in reference to the new testament use of the first of these two Greek prepositions, that all who wish to assure themselves it is used when a writer is speaking of the *efficient* cause, even of The Almighty Father, can refer to the passages cited below<sup>4</sup>; one of which Unitarians themselves have condescended to acknowledge<sup>5</sup>.

However, let me state the argument even yet in a more popular form. It lies in a nutshell. Let the young Unitarian mark what I say. Assuming that Christ was the instrument in creation, how can a finite instrument be invested with infinite power? How can an acorn cup contain the universe? If Christ created all the worlds, as *instrument* (and Unitarians admit He did) then Christ must have received, have retained, and have exercised infinite wisdom and power. Give Him these, and you make Him God. And, since infinity cannot vary, or be unequal, you make Him God, equal to The Father. When, therefore, Unitarians acknowledge the pre-existence of Christ (as those among them called Arians do), and that He created, and now upholds, the worlds by wisdom and power, which He was capable of receiving; they either acknowledge Him to be God, or they talk nonsense. He

<sup>1</sup> The first preposition mentioned at p. 312, Note A.

<sup>2</sup> Yates' "Vindication of Unitarianism," Appendix Note D.

<sup>3</sup> See Yates' "Vindication of Unitarianism," pp. 295, 296, on Matt. xviii. 7; xxvi. 24; and Rom. v. 12.

<sup>4</sup> John vi. 57; Rom. xi. 36, Gal. i. 1; 2 Tim. i. 14; Heb. ii. 10, and ix. 14.

<sup>5</sup> Also 1 Cor. i. 9: acknowledged in Yates' "Vindication of Unitarianism," p. 298. See, too, Horne's "Introduction," vol. 2, p. 283.

that wields infinity is God. Moreover<sup>1</sup>, "God cannot deny Himself"; but, if Christ be not God, He is finite: and God cannot deny Himself, and give infinite power to one whom He has already constituted finite. When God imparts infinity, He gives the glory of Godhead to another, which He has said He will never do<sup>2</sup>; for He, then, imparts His own unchangeable essence; and that which is so begotten, proceeding, or derived, from God in essence must also be God. And to suppose this of a *creature*, as Arians do, is contrary to holy scripture.

Christ, as creator of the worlds, was not inferior to, but was one with, The Father. And the Christian Church, by its earliest writers, habitually speaks of God as having created the worlds *through* Christ; using the very preposition above referred to; or, if in other languages than that of the new testament, using those which are equivalent to it. Some of them have even spoken of Christ as the *instrument* of The Father; meaning an instrument, not extraneous but con-natural. So that there is really no weight in this old Arian argument. Insomuch that Bishop Bull observes,<sup>3</sup> "Athenagoras, in treating of the work of creation, which in the scriptures is attributed to The Son of God, teaches that the universe was created not only<sup>4</sup> through The Son, which the Arians were willing to allow (understanding, of course, '*through* Him' to mean, through Him as an instrument, which of itself has no power to do anything) but also *by* Him; that is, as conjoined with The Father, the primary and efficient cause; and that with the addition of this reason, that The Father and The Son are one in essence, that is to say, and nature; and, consequently, in power and operation; which is diametrically opposed to the Arian heresy." There is nothing, then, in the supposed criticism upon the use of this preposition *through*. The Christian Fathers themselves habitually use it, and I give references below.<sup>5</sup> Yet there is a curious fact connected with this preposition *through*, against which the reader should be

<sup>1</sup> 2 Tim. ii. 13.

<sup>2</sup> Isa. xlii. 8: and xlviii. 11.

<sup>3</sup> See "Defence of the Nicene Creed," Part I., p. 153; *Libra. Anglo Catholic Theology*.

<sup>4</sup> Not only δι' αὐτοῦ *through* Him; but also πρὸς αὐτοῦ *by* Him.

<sup>5</sup> Bull's "Defence of the Nicene Creed;" Edit. as above, pp. 52—54, 86, 113, 114, 153.

warned, viz., that when in prayers, and doxologies, such as those which now lie before me (to which I hope to refer again) Unitarians say "through Jesus Christ our Lord;" or "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, through Jesus Christ, for ever and ever," they use our words; but not in our sense. And sincere enquirers ought to be guarded against the mutilation of our Church's forms. Ancient doxologies were as follow; "*With whom*, (The Son) to Thee (The Father) be glory, honour, praise, glorification, and thanksgiving; and to The Holy Ghost, for ever and ever. Amen:" or "To Thee (The Father) be glory, praise, majesty, worship, and adoration; also to Thy child Jesus, Thy Christ, our Lord, and God, and King; and to The Holy Ghost, both now and ever, and world without end. Amen." Now, The Arians did not like to say "*with whom*," so they altered it to "*through whom*" (in the sense we have previously explained) or "*in whom*;" with the design of intimating that, in nature, The Son is inferior to, and therefore alien from, The Father. Hence, to show, their meaning for, *through whom*, and to make it more emphatic, Christians both before and after the counsel of Nice joined the two prepositions together in praising The Son, and said "*through whom*, and *with whom*." This is the Trinitarian force of the doxology in the concluding prayer of the Church of England's communion service; "*through Jesus Christ our Lord; by whom, and with whom, in the unity of The Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end.*" Let Sunday stragglers, and the thoughtless, and the anxious too, take care how they worship with Unitarians; for their Christ is not our Christ; their Mediator not our Mediator; "*through Christ*" according to them, is not "*through Christ*," according to us.

*Extracts taken from some early writers concerning the Subordination.*

Above I have endeavoured in such language as I could command, to explain the Trinitarian doctrine of The Subordination. A term used in its proper sense of *orderly arrangement*; and indicating no inequality in the persons of The Holy Trinity: for it expresses not gradation in essential dignity, but in official order. A term illustrated by the offices undertaken by The Father, The Son, and The Holy Ghost; whose meaning is sug-



gested by those very titles, and also by the expressions *begotten* and *proceeding*. A term expressive of the existence of deity before any creation; so that we conceive of no moment when The Son was not begotten, nor of any when The Holy Ghost was not proceeding. A term which, though much misrepresented and abused by them, makes nothing in favour of Unitarians, nor justifies the Arian view of Christ's derived existence, knowledge, or power; and which, from the first, has been carefully guarded and explained as against such very Arians. But that so awful and important a subject may not be trusted to the accuracy of any words I may use, I proceed to exhibit the same doctrine by a few short extracts from the fathers, the references to which are arranged below in the order of their quotation. For these I am indebted to Bishop Bull *Justin Martyr*; "The prophetic word intimates that there were two in number; one being on earth, who says that He had come down to see the cry of Sodom; the other being in the heavens, who is The Lord even of The Lord on the earth, as being Father and God, and to Him the cause of His being both mighty, and Lord, and God. *Irenæus*; "The immeasurable Father is measured in The Son, for The Son is the measure of The Father, since He also contains Him. *Clement of Alexandria*; "The Perfect Word born of The Perfect Father;" or again, "The Divine Word, who truly is the most manifest God, made equal to The Lord of all; because He was His Son, and The Word was in God." *Tertullian*; "The Father delivered all things to Him who is not less than Himself—to The Son; all things, which He created by Him;" or again, "Nor shall we approximate to the opinions of the Gentiles, who, if at any time they be forced to confess God, yet will have other Gods below Him. The Godhead, however, has no gradation, for it is only One;" or once more, "All things, He says, that The Father hath are mine. Then, why not the names also? When, therefore, you read Almighty God, and Most High, and God of Hosts, and King of Israel, and He that is, consider whether The Son also be not indicated by these; who, in His own right, is God Almighty, in that He is The Word of God Almighty;" again, "As if, in this way, One were not all, in that all are One, by unity (that is) of substance; whilst, nevertheless, the mystery of the economy is guarded, which distributes the Unity into

a Trinity, placing in their order Three, The Father, The Son, and The Holy Ghost; three, however, not in condition, but in degree; not in substance, but in form; not in power, but in aspect. Yet, of one substance, and of one condition, and of one power; inasmuch as it is One God, from whom these degrees and forms and aspects, are reckoned under the name of The Father, and of The Son, and of The Holy Ghost." Thus,<sup>1</sup> unity and equality of The Persons were taught in relation to the Godhead; and quotations might be multiplied. And the same fathers taught also distinctly the doctrine of *the subordination*; viz., gradation in order, but not gradation in essence, of The Persons. Thus, *Tertullian*; "I shall follow the apostle so that if The Father and The Son are to be mentioned together, I shall call The Father *God*, and name Jesus Christ *Lord*. But Christ alone, I shall be able to call *God*; as the same apostle says—'Of whom is Christ, who is over all, God blessed for ever.' For a ray of the sun also by itself, I should call *sun*; but if I were speaking of the sun, of which it is a ray, I should not forthwith call the ray also sun." *Gregory Nazianzen*, speaking of the Three Divine Persons; "How then are they not alike without beginning, seeing they are alike eternal." Because they are *from* Him, although not *after* Him. For that which is without beginning is also eternal; but that which is eternal is not, in all senses, without beginning, so long as it be referred to the Father as a beginning. They are not then without beginning in respect of cause." *Ambrose*; "The Father is Lord, because He is the root of The Son;" again, "The Father is the fountain of The Son; The Father is the root of The Son." *Basil*; "For The Father, indeed, has His being perfect and wanting nothing, being the root and fountain of The Son, and of The Holy Ghost." *Augustine*; "In The Father is suggested to us *authorship*, in The Son *nativity*, in The Holy Ghost the *communion* of The Father and The Son, in The Three *equality*." *Hilary*; "For since the unbegotten God is author to the only-begotten God, unto the perfect begetting of divine blessedness, to be the author of the begetting

<sup>1</sup> Justin Martyn, Dialogue with Trypho, sec. 129, p. 222; Irenæus, lib. 4; Clement, Pedagogue i. 6; Tertullian, against Marcion, lib. 4, c. 5, also against Praxeas, c. 17 and 2, also on Chastity, c. 21; and against Herogenes, c. 7.

is the mystery that belongs to The Father. However, it is no derogation from Him, who, by a genuine begetting, fully makes Himself to be the image of His author." *Damascene*; "We acknowledge a difference of The Persons in these three properties alone; of being *uncaused*, and what belongs to The Father; being *caused*, and what belongs to The Son; and being *caused and proceeding*." For these<sup>1</sup> extracts also I have supplied references below in the order of their quotation; but it is needless to multiply them. Nothing can be clearer than that the earliest teachers in the Church maintained the Unity of God; the equal Trinity of Father, Son, and Holy Ghost; and yet taught gradation of *order* in The Three Persons, The Father as fountain of deity, The Son as begotten, and The Holy Ghost as proceeding. Their authority for this distinctive teaching was holy scripture.

Here I shall state a fact, for which it is needless to account, viz., that I have found it necessary to be extremely cautious in accepting professed quotations from other writers made by Unitarians. Origen, and Eusebius, are Trinitarian authorities, to whom Unitarians sometimes refer. And we find Origen<sup>2</sup> on St. John quoted as follows, "Thus also here, if all things were made *through* The Word, they were not made *by* The Word, but by One more powerful and greater than The Word;" as if, therefore, Origen taught that The Word, The Son, was less than The Father. But the same Origen<sup>3</sup> says elsewhere, "Now that you may know that the omnipotence of The Father and of The Son is one and the same, as He is one and the same God and Lord with The Father, hear St. John speaking, in the Apocalypse, on this wise—'These things saith The Lord God, which is, and which was, and which is to come, The Almighty.' For He which is to come, who is He but Christ? And as no one ought to be offended that, The Father being God, The Saviour likewise is God; so also, The Father being called Almighty, no one ought to be offended that

<sup>1</sup> Tertullian, against Praxeas, c. 13; Gregory, Orations xxix. 3, Ambrose, lib. 10, on Luke; also on Faith lib. 4, c. 5; Basil, against Sabellians, Homily 27; Augustine, Sermon lxxi. 13; Hilary, on The Trinity, lib. 2, Damascene, on the Orthodox Faith, lxiv. 3.

<sup>2</sup> Yates' "Vindication of Unitarianism," chap. vii., Appendix D.

<sup>3</sup> Origen, Peri Archon, c. 2.

The Son of God likewise is called Almighty." The truth is that Origen, and others, enforcing or stating the doctrine of *the subordination*, used terms which the Unitarians, viz., Arians, have perverted and abused. Upon which fact Bishop Bull cast his noble eye, and winds up his defence of Origen, that he did not teach the inferiority of The Son to The Father, by saying,<sup>1</sup> "For, unquestionably, there is scarce any one of the primitive fathers who has rejected this blasphemy more distinctly than he."

Similarly, as to Eusebius, who is quoted thus.<sup>2</sup> "And when he says in one place (verse 10) that the world, and in another (verse 3) that all things were made *through* Him, he declares the ministration of The Word to God. For when the Evangelist might have said "All things were made by Him," and again, 'The world was made by Him,' he has not said *by* Him but *through* Him; in order that he might raise our conceptions to the underrived power of The Father as the original cause of all things." Now, I have already shown that, in enforcing the doctrine of *the subordination*, it was usual with ancient writers to use such term as that The Father is the *fountain, origin, principle*, or even *cause* of The Son; or that The Son was caused, and received from The Father His nature and godhead; so that even Justin Martyr<sup>3</sup> calls The Son the *minister* of The Father, and Origen<sup>4</sup> goes so far as even to call Him "The Second God." Such terms the ancient Arians separated from their explanatory contexts, seized hold of, and perverted. Eusebius has been treated so more than others. For he wrote with peculiar ardour against the Sabellians, viz., those who denied distinctness of *persons* in the deity; but, perceiving how the Arians were misrepresenting him, he wrote an apology to all the bishops, and said that if he had even put forth, or written, any thing which savoured ever so little of the doctrine of Arius, he had done so "not according to his (Arius') impious notion, but through a careless and unguarded simplicity;" being wholly intent on attacking the Sabellian heresy. The real opinion of Eusebius on the deity of The Son may be most

<sup>1</sup> Bull's "Defence of the Nicene Creed," lib. 4, cap. 2, sec. 6, 7; or, vol. ii., p. 585, "Lib. Anglo-Catholic Theology."

<sup>2</sup> Yates' "Vindication of Unitarianism," as above.

<sup>3</sup> "Dialogue with Trypho," sec. 57, p. 164.

<sup>4</sup> "Against Celsus," lib. 5, sec. 39, p. 608.

clearly seen from the fact, that he asserts elsewhere that The Saviour is "worshipped, and rightly worshipped, as the genuine Son of the supreme God, and *very* God." In short, Eusebius (as we shall notice in its proper place) was the means of causing the clause "God of God" to be inserted in the Nicene Creed, in reference to The Son.

Of course, Trinitarian verity is quite safe, irrespective of Origen and Eusebius; but it seemed desirable to say thus much in their defence; and, particularly, on the curious manner in which Unitarians quote authorities which make against them.

The early Christians considered this doctrine of *the Subordination* as of the greatest use, and absolutely necessary to be known and believed; because, whether viewed in relation to The Son as begotten, or to The Holy Ghost as proceeding, it maintained in the clearest manner the unity of Deity. This unity, under such aspect, they used to call the *monarchy* of The Father: not in any such sense as implied inferiority in The Son, or in The Holy Ghost; but, the equal deity of these being proved from other sources, the monarchy of The Father was thrown forward, by the doctrine of *the Subordination* in order both of The Son and of The Holy Ghost, as the only source of divine government. A truth which they had been accustomed to express in other words, viz., by saying that The Father was the source, the fount, the beginning, the principle, the author, even the cause, of deity in The Son, whom He begat from all eternity; and of The Holy Ghost, who proceedeth out of them from all eternity. Hence, it is an unfair perversion<sup>1</sup> of Tertullian to represent him, when writing against Praxeas, as asserting the monarchy of The Father in such sense as to deny the deity of The Son, or of The Holy Ghost. On the contrary, we shall select a piece from that very treatise<sup>2</sup> by Tertullian, for the purpose of showing how he explains the *monarchy* of The Father, with the equal deity of the three. Speaking of Unitarians, who were then called the *god-denying* heretics, he says: "They now give out that we preach two, or three, Gods; and assume that they themselves are worshippers of The One God; as if it were not the case, both that

<sup>1</sup> See Beard's "Reasons for being a Unitarian," p. 94, where this is done.

<sup>2</sup> "Tertullian against Praxeas," cap. 2, 4; See Bull's "Defence of the Nicene Creed," vol. ii., p. 628, Library Anglo-Catholic Theology.

an unity brought together contrary to reason makes heresy, and that a trinity drawn out in conformity with reason constitutes the truth. We hold the *monarchy*, say they. And so articulately do even Latins, even the ignorant, enunciate the sound, that you would suppose they understood *monarchy* as well as they pronounce it. But *monarchy* Latins take pains to pronounce; *economy* even Greeks are unwilling to understand. But, for myself, if I have gleaned any knowledge of either language, I know that *monarchy* means nothing else than single and individual rule; yet still that *monarchy* does not on that account, because it is the rule of one, preclude him whose rule it is, either from having a son, or from having made himself a son to himself, or from administering his own *monarchy* by whomsoever he will" . . . . . "Therefore, if the divine *monarchy* also is administered by so many legions, and hosts of angels, (according as it is written 'Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him'), and it hath not on this account ceased to be the rule of one, so as to be no longer a *monarchy*, because it is administered by so many thousands of powers; how is it that God should be thought to suffer division and severance in The Son and in The Holy Ghost, to whom are assigned the second and the third places, being so participant in the substance of The Father; which division and severance He suffers not in the multitude of so many angels, and those too so alien from the substance of The Father?" Thus, Tertullian (by whom we have chosen, on this matter, to represent the other early writers of the Christian Church) asserted the *monarchy* for the purpose of enforcing the *unity* and the *trinity*: the monarchy of The Father, with subordination of The Son, and of The Holy Ghost; but with the equal deity of these, by reason of participation in the substance, or essential being, of The Father. The reader will, I trust, perceive now clearly how consistently the monarchy of The Father, and subordination of The Son and of The Holy Ghost, are asserted with The Unity and The Trinity; the equal deity of The Three.

*Consideration  
of special texts  
involving the  
Subordination.*

As previously observed, scripture needs to be read with discrimination in respect of the person of Christ, that He was both God and man. Similar discrimination is also rendered necessary by the

fact that He is The Son of The Father. For The Father is often called such by distinction ; sometimes GOD absolutely, sometimes THE ONE GOD, sometimes "The God and Father of all." So our Blessed Saviour<sup>1</sup> "Thee, the only true God, and Jesus Christ whom Thou hast sent;" so St. Paul, "But to us there is but one God, The Father, of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things, and we by Him;" or again, "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Such passages distinguish THE FATHER as the head, and source, the principle, or beginning, of deity (as the fathers express it) but contravene not the equal deity of The Son, which is proved from other sources. Or again,<sup>2</sup> "The Son can do nothing of Himself but what He seeth The Father do; for what things soever The Father doeth, these things doeth The Son likewise: for The Father loveth The Son, and sheweth Him all things that Himself doeth," etc., viz., by necessity of divine essence, the perfect unity between THE FATHER and THE SON, and necessity of the facts that The Father begets, The Son is begotten. Yet, the very profession of power to do whatsoever The Father did was an assertion of deity on the part of Jesus, as The Son. And so,<sup>3</sup> throughout that part of St. John's fifth chapter, our Saviour asserts of Himself subordination as The Son, official subordination as The Christ, and power and authority deputed in such a way as to imply the equal capacity of deity in THE SON, who could receive, retain, and exercise, such power. It is in this sense of subordination, viz., of gradation in order, for the mysterious purposes of the divine economy, or government, that we are just permitted to gaze into the other<sup>4</sup> world, and perceive that there also, as in our present state of existence, THE SON acts as willingly subordinate in representing the will and power of THE FATHER; "Then cometh the end, when He shall have delivered up the kingdom to God, even The Father; when He shall have put down all rule, and all authority and power. . . . And when all things shall be subdued unto Him, then shall The Son also Himself be subject unto Him that put all things under

<sup>1</sup> John xvii. 3; 1 Cor. viii. 6; Ephes. iv. 5.

<sup>2</sup> John v. 19.

<sup>3</sup> John v. 17—31.

<sup>4</sup> 1 Cor. xv. 24.

Him, that God may be all in all." As now, and from the first creation, when THE SON wrought out the will of THE FATHER by creation of the worlds, so then in the government of all creation saved or lost, always upright or for ever fallen, THE SON will represent and carry on The Father's will in orderly, and willing, *subjection* or subordination.

But there is one verse of such seeming importance to this branch of the subject, that I shall place it formally by itself. Our Blessed Lord declares<sup>1</sup> that He knoweth not the day fixed for the final judgment. "Of that day, and that hour, knoweth no man, no, not the angels which are in heaven, neither The Son, but The Father;" in which verse there is no such real difficulty as need be feared to prejudice the cause of Trinitarianism. Because two good and satisfactory explanations offer themselves. Let the reader attend to the following observations.

First; If the corresponding place in Matthew be consulted, it will be noticed that the words 'neither The Son' do not occur. From this some have supposed that those words are not authentic in Mark. The truth, however, seems to be that we have no good reason for doubting their authenticity. They are found in every known manuscript and version, and Trinitarians would not be justified, nor act wisely, in treating them as an interpolation: Second; Nor is there any need to do so, for the words admit of satisfactory explanation, and that in three ways which I shall state in the order in which I value them: 1. It has been supposed<sup>2</sup> that the word *knoweth* in the verse has the force of *declare*, or *cause to know*; in fact the power of the Hebrew *Hiphil*. This interpretation (which one regrets to see<sup>3</sup> made light of) will never be despised by those who understand the Hebrew language, and are personally aware how constantly the diction of the Greek testament is referable to that. Besides which, it is a fact that the word translated *know* is used in this very Hebraistic sense in the new testament. Thus,<sup>4</sup> "I determined to know nothing among you, but Jesus Christ and Him crucified;" i.e., I determined to declare, preach, or make known

<sup>1</sup> Matt. xxiv. 36; Mark xiii. 32.

<sup>2</sup> Cameron in "Critici Sacri," on Mark xiii. 32; Macknight, Prel. Ess., 4, No. 7.

<sup>3</sup> Alford's "Greek Testament," *in loco*.

<sup>4</sup> 1 Cor. ii. 2.



among you, nothing but Jesus Christ, and Him crucified. And this is a principle of interpretation continually made necessary by the language of the new testament; as may be seen from the reference below.<sup>1</sup> 2. It has been correctly observed by various commentators<sup>2</sup> that the passage may be understood of the humanity of Jesus; for that, though as THE SON in essence of deity with THE FATHER He "knoweth all things," yet as The Son incarnate, and a perfect man, He knoweth not. Of these commentators we may take Bengel as the worthy representative. He observes,<sup>3</sup> when reading the place merely of His *manhood*, "Do you ask why He is here called THE SON, not by a name taken from His human nature? The answer is, In announcements respecting The Saviour it is usual to join humiliation in the subject with glory in the predicate; and humiliation in the predicate with glory in the subject. Hence, though Jesus in manhood knows not, He is none the less THE SON in glory and in knowledge as God." For the less practised reader, it may be desirable to add that Bengel's statement amounts to this:—when the glory of Christ's deity is being spoken of, He is often mentioned by some one of His human titles; but when His humiliation in manhood is being spoken of, He is as often alluded to in the divine nature as The Son. Of which many examples occur in the new testament, *e.g.*,<sup>4</sup> 1. Christ referred to as God, but by His human title, "Jesus Christ, the same yesterday, to-day, and for ever;" "God hath made that same Jesus, whom ye have crucified, both Lord and Christ;" "One mediator between God and man, the man Christ Jesus;" 2. Christ referred to in humiliation as man, but by a title as God, "The Great God and our Saviour Jesus Christ, who gave Himself," etc.; "Ye denied The Holy One and Just . . . . and killed The Prince of life;" "The Son of God was manifested that He might destroy the works of the devil;" "The Son of man must be lifted up." 3.

<sup>1</sup> Glassius's "Philolog. Sacra," p. 252.

<sup>2</sup> See "Critici Sacri," *in loco*; also Lightfoot, Whitby, D'Oyley and Mant, and Scott, who cites Bishop Porteus.

<sup>3</sup> See Bengel's "Gnomon," *in loco*.

<sup>4</sup> John iii. 14; Acts iii. 14, and iv. 10; 1 Tim. ii. 5; Titus ii. 13; Heb. viii. 6; xii. 4; and xiii. 8; 1 John iii. 8.

It is a fact admitting of no denial that, in both testaments, words in the same clause, are continually to be interpreted in different senses according to the nature of the subjects, whether persons or things, of which they are spoken. This is an undoubted principle of interpretation, as well known to Unitarians<sup>1</sup> as to ourselves. Thus,<sup>2</sup> "The people believed Jehovah, and His servant Moses;" or "greatly feared Jehovah and Samuel," or "worshipped Jehovah and the King," or "blessed Jehovah and His people,"—but, not in the same sense. The people were not blessed in the same sense as Jehovah was blessed; the King was not worshipped in the same sense as Jehovah was worshipped; Samuel was not feared in the same sense that Jehovah was feared; nor Moses believed in the same sense as Jehovah. Yet the same word is used in reference to each subject, or person. So again,<sup>3</sup> turning to the new testament. "No man knoweth<sup>4</sup> The Son, but The Father; neither knoweth any man The Father, save The Son, and he to whomsoever The Son will reveal Him;" and yet he, to whom The Son reveals The Father, cannot know The Father in the same sense as The Son knows Him: so again "It seemed good to The Holy Ghost, and to us;" but not in the same, or equal, sense: and again "Ye are witnesses, and God also;" but not in the same sense.

Now, among the various meanings<sup>5</sup> of the word here translated, *knoweth* out of the Greek testament, there is that of *directing the mind towards an object, taking cognizance of, mentally perceiving, and that is the force of the word here*: man knows not the day of judgment, nor the angels, for they cannot; The Son knows not, for, in subordination, it appertains to Him not to take cognizance of it; and that, because The Father has, in the divine economy, reserved the times and seasons "in His own power."<sup>6</sup> Thus THE SON had not the date of the final judgment, nor (we may add with truth) the date of any approaching event, *e.g.* the destruc-

<sup>1</sup> See Yates' "Vindication of Unitarianism," pp. 237, 238.

<sup>2</sup> Exod. xiv. 31; 1 Sam. xii. 18; 2 Chron. xxix. 20; xxxi. 38.

<sup>3</sup> Matt. xi. 27; Acts xv. 28; 1 Thess. ii. 10.

<sup>4</sup> ἰσχυρίζομαι.

<sup>5</sup> It is observable that the Seventy translate the corresponding Hebrew word, whether in Kal or Hiphil, by γινώσκω; as well as by ἰσχυρίζομαι, etc.

<sup>6</sup> Acts i. 7.

tion of Jerusalem, among those truths which he was commissioned to make known to man. It was part of His duty, in willing subordination, not to declare that day to men; for in the divine economy THE FATHER hath put all times and seasons in His own power; and it belongs not to THE SON to meddle with, take cognizance of, nor to promulgate them. He, who knowingly and willingly, came to save, yet was sent, but said, "Lo! I come," will once more be sent; yet come knowingly and willingly, and say "Lo! I come"—to judge; and, in such sense also, "to do thy will, O God." There is a sweet subordination, and oneness of will, between the loving Father, and The Son ever loved. And, though as God with The Father He knoweth all things, yet as The Son with The Father he knoweth not; but waits, in conscious unity of power and of purpose, the moment of His mission: when the voice of the Archangel, and the trump of God, before him shall proclaim<sup>1</sup> "Behold, He cometh in clouds, and every eye shall see Him, and they also that pierced Him, and all the kindreds of the earth shall wail because of Him."

And, in fact, discrimination is required upon certain texts, which might be supposed to bespeak the subordination of THE SON, but really refer to His manhood. Thus,<sup>2</sup> "If ye loved me ye would rejoice, because I said, I go unto My Father; for my Father is greater than I." Would ye have Me always in humiliation? Remember the glory of my Father, with whom I once was, but came down for man's sake to die. Oh! if ye really loved Me, ye would rejoice that once more I return unto My Father, rescued from the degradation of the flesh; for My Father in glory, how far greater is He than His Son thus humiliated! Similarly,<sup>3</sup> "My Father which gave them Me is greater than all, and no man is able to pluck them out of My Father's hand:" No, nor out of Mine own hand, for "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand;" for "I and My Father are one." But, indeed that Christ's subordination as Christ, or as SON, implies no inferiority to The Father is manifest from the part of St. John's gospel already referred to,<sup>4</sup> in which our Lord Himself

<sup>1</sup> Rev. i. 7.<sup>2</sup> John xiv. 28.<sup>3</sup> John x. 28—30.<sup>4</sup> John v. 17—31.

explains this subordination; the conversation being introduced thus, "My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said that God was His Father, making Himself equal with God." Which conclusion of the Jews our Saviour proceeds not to disavow and condemn, but to adopt and justify, as before explained.<sup>1</sup> Again,<sup>2</sup> "Who is the image of the invisible God, the firstborn of every creature" (*i.e.*, of every created thing animate or inanimate, of all *creation*; and is, therefore, no part of *creation*, *i.e.*, not a creature) "For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created for Him, and by Him; and He is before all things, and by Him all things consist." Certainly we should never have thought of quoting this passage, in a chapter upon the Subordination, but for Unitarians, who will persist in the following vicious mode of reasoning, that He, because He is called "first-born of every creature," therefore He must be a creature. Whereas the apostle's whole context is to the effect of asserting that He is not a creature, but existed before any single thing had been created; and, therefore, could be no part of creation; but was, Himself, The Creator. And the meaning of the word *first-born* in this place may be well expressed thus<sup>3</sup> "Begotten of His Father, before all worlds." The reader will not fail to notice that this whole passage is the plain authority for one important part of the Nicene Creed. And if St. Paul's context were not clear,<sup>4</sup> great weight in the argument ought to be laid upon the difference between the words rendered respectively *born*, and *created*. There was a *birth* before *creation*; a birth, not from angels, who do not beget; nor from men, who do; for neither of these, nor any other thing, had yet been created. But a birth from Him The Almighty Father; who has commanded us to worship His only-begotten Son. Similarly Christ is<sup>5</sup> called, "The beginning

<sup>1</sup> See above, pp. 273, 294, 297.

<sup>2</sup> Col. i. 15—17.

<sup>3</sup> Nicene Creed.

<sup>4</sup> See Middleton on Greek Article, p. 373. Rose's Edit. 1841. Also Bengel's "Gnomon," *in loco*.

<sup>5</sup> Rev. iii. 14: ἡ ἀρχὴ τῆς κτίσεως τοῦ θιού. Also see, Rev. xxi. 6; xxii. 13.

of the creation of God," not as if He were part of that creation, but the eternal source of it. That this is St. John's meaning, when calling THE SON "the beginning of the creation" may be fairly concluded from his use of the same word elsewhere in reference to our Saviour. He employs it to denote his eternity. "I am Alpha and Omega, The Beginning and The End, The First and The Last." One more<sup>1</sup> text on this part of our subject, "Therefore God, even thy God, hath anointed Thee with the oil of gladness above thy fellows," viz., in manhood.

*The chapter is concluded with some remarks on Phil. ii. 6—11.* Strange as it may appear, I shall conclude this chapter on the Subordination with certain texts, as received by Unitarians<sup>2</sup> themselves, for the purpose of enforcing the equal deity of THE SON with THE FATHER. The following scriptures Unitarians consent to receive as they are given in our authorized version:<sup>3</sup>

"Jesus knowing that The Father had given all things into His hand, and that He was come from God and went to God:" "Father, the hour is come: glorify Thy Son, that Thy Son also may glorify Thee; as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him:" "According to the mighty power of God, which He wrought in Christ, when He raised Him from the dead, and set him at His own right hand in heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and given Him to be head over all things to the Church:" "God hath highly exalted Him, and given Him a name, which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Now, all these passages, so accepted by Unitarians, clearly designate divine power in the exalted Saviour; but not understanding, (or choosing to ignore), the Trinitarian doctrine of the *Subordination*, they argue that Christ's

<sup>1</sup> Heb. i. 9.

<sup>2</sup> See Yates' "Vindication of Unitarianism," p. 94.

<sup>3</sup> John xiii. 3; xvii. 1, 2; Ephes i. 19—22; and Phil. ii. 9—11.

power, and glory, are derived from The Father. Of course they were; was He not begotten? They were derived, by unity of substance, from all eternity. But to admit, as Unitarians do, that a creature could receive such infinite powers, is to make God deny Himself; and is to assert that He can constitute that capable of infinity, which He has already fixed as finite by creation. And to suppose, as Unitarians do, that any creature can receive such divine honour and worship as described in these passages, is to conceive of God as the patron and supporter of demonology, *i.e.*, the worship of souls departed; Christ having been (as we know) a man, whatever else He was. To say that this can be done "to the glory of God The Father" is also to make God deny Himself; and to overthrow, by St. Paul in the place referred to, all the revealed principles of divine service stated in these two words<sup>1</sup> "WORSHIP GOD." The fact is, these passages have peculiar reference to Christ's exaltation to glory after death, and as Christ. These passages from the new testament announce the fulfilment of David's celebrated Psalm<sup>2</sup> in the old, when Christ is exalted as our Great High Priest at the right hand of The Father. In which Psalm he is glorified by David, and to the Jews, as ADONĀI, equal to Jehovah. And when St. Paul says, in his epistle to the Philippians, that every tongue shall confess that "Jesus Christ is Lord to the glory of God The Father," it is as if he had said that every tongue should confess that Jesus is Adonāi to the glory of God the Father. Adonāi meaning Jehovah; as we have<sup>3</sup> fully explained.

How can I better finish this chapter than by referring to that sublime passage<sup>4</sup> in Philippians? "Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself; and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow,

<sup>1</sup> Rev. xxii. 9.

<sup>2</sup> Psalm cx. 1, 4, 5; Heb. v. 5, 10; vii. 15, 17; viii. 1; and x. 11, 14, 24.

<sup>3</sup> See above, pp. 55—57.

<sup>4</sup> Phil. ii. 5—11.

of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." HE, who took the form of man and so became very man, had before the form of God and so was Very God; such form of God being not corporeal; but of mind, or essence; and, therefore, indivisible. Moreover he acted of His own will, and He took it upon Himself, and humbled Himself; therefore, He was pre-existent in the spiritual form of God, *i.e.*, (by necessity of the divine nature) as Very God, before He did so. And, having thus humbled Himself to manhood unto death, He has ascended again; welcomed by The Father to that previous glory, which was properly His own. To Him as Lord, or Adonāi; to Him, as Very God so installed again in His proper glory, of which He willingly emptied Himself for a time; to Him, all creatures in heaven, and in earth, and under the earth, bow the grateful knee, and give supreme worship as to Very God. For that expression "bow the knee" is indicative of supreme<sup>1</sup> worship as to God, when the worship mentioned is sanctioned by the Holy Ghost. Thus St. Paul, "For this cause I bow my knee unto The Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that," etc.

Much has been said upon this place in Philippians; but, after all, the old fashioned interpretation is, perhaps, the best. The proof of Christ's pre-existent deity turns upon the expressions, "being in the form of God," "made Himself of no reputation," *viz.*, emptied Himself for a time of the glory which He properly possessed, "took upon Him the form of a servant," and "humbled Himself." Yet, upon the expression, "thought it no robbery to be equal with God," (which is, in fact, of inferior place in the argument,) a vast deal has been written of very little moment. The old-fashioned interpretation is 'loved not to display His equality with God,' but laid it aside, and humiliated Himself for a time for the purposes of redemption. He counted it not a thing to be eagerly coveted, or snatched at, *viz.*, that display of

<sup>1</sup> Isa. xlv. 23; Rom. xiv. 11; Ephes. iii. 14. Also, Ezra. ix. 5; Ps. xcv. 6; Luke xxii. 41; Acts vii. 60; ix. 40; xx. 36; and xxi. 5. *Kneeling* being enjoined in God's Word as especially the proper position for prayer.

equal glory with The Father. But, because ancient Unitarians, called Arians, abused this interpretation (as they did many others, none the less excellent), some Trinitarians have been dissatisfied, and have tried to replace it with a better. The old Arian perversion of the passage was to this effect: "Because, being a lesser God, He grasped not unduly to Himself the being equal to The Great God, and greater God than He." Such an interpretation is rank heathenism, admitting more than one God; and it contains its own refutation. Besides which, the proof of Christ's deity is dependent upon other expressions in the passage, and is hardly touched by the words, "thought it not robbery to be equal with God." A modern<sup>1</sup> interpretation suggested is "regarded not as self-enrichment His equality with God;" which is little more than putting into a new dress the old-fashioned English "thought it not robbery to be equal with God;" and is scarcely necessary. And it has also<sup>2</sup> been asked, whether the worship spoken of is to be understood as given to Christ, or *through* Him? Such a question is most surprising; for no worship of God The Father *can* be given Christianly to Him through Christ, except Christ The Son be God. To worship The Father through Christ, is to acknowledge Christ as God; or the worship becomes heathenish, and is no longer Christian. It is by reason of deity, not of manhood, that He can be, and is, mediator and intercessor; the manhood being taken<sup>3</sup> into God. Here I must once more guard the reader against being led, by Unitarian quotations, into serious misapprehension respecting Trinitarian commentators. We are<sup>4</sup> told that "The translation, adopted by the modern Unitarians, is not only sanctioned by the authority of many of the ancient fathers, but has received the approbation of various eminent Trinitarians." The statement is true; but contains only part of the truth. It is true, with that important qualification above explained, viz., that Christ ambitioned not to display the deity, which was really His; but

<sup>1</sup> Alford's "Greek Testament," *in loco*.

<sup>2</sup> *Ibid.* Also, see a false quotation of Bishop Bull in Yates' "Vindication of Unitarianism," p. 243.

<sup>3</sup> Athanasian Creed, clause 35.

<sup>4</sup> See Yates' "Vindication of Unitarianism," p. 243. Also Bull's "Defence of Nicene Creed," part i., p. 88. Lib. Anglo-Catholic Theology.



emptied Himself, and laid aside such glory for a time, only to resume it again with undiminished splendour in deity supreme. Trinitarians perceive the clearest assertion of Christ's deity in the passage; Unitarians see none. A statement which describes all the agreement between them; and all the divergence too. I close the chapter with references on subjects to be discriminated in interpreting the new testament. Jesus speaks of Himself, or is spoken of,

1. As *max*; in which sense God is His God, and we His brethren: John xx. 17; Rom. viii. 16, 17, and xv. 6; 2 Cor. i. 3, and xi. 31; Gal. iv. 5, 7; Ephes. i. 3, 17; Col. i. 3; 1 Pet. i. 3; Rev. i. 6, and iii. 12.

2. As Christ, *i.e.*, GOD THE SON *incarnate*; in which sense He is said to be chosen, anointed, inspired, appointed, etc.: Matt. xii. 18; Luke iv. 18; John x. 36; Acts iv. 26, 27, and x. 38; Rom. viii. 3; Gal. iv. 4; Heb. i. 9; and a multitude of places similar.

3. As *subordinate*, in the sense explained in the present chapter: John vi. 38; xii. 40; xiv. 31; xv. 10; xvii. 3, 4; and xviii. 11; 1 Cor. iii. 23; viii. 6; and xi. 3; Ephes. iv. 4--6; Heb. ii. 2, etc.

## CHAPTER XV.

### ATONEMENT.



REEKS were acute and clever people. What was it that seemed to them such foolishness? Was it that St. Paul preached Jesus, a mere man, son of a common carpenter, who had been unjustly put to death, though an eminent example of a pious and holy life? Could not they have instanced, from among themselves, a similar example? What was it that proved such a stumbling-block to the Jews? Was it that St. Paul told them they had crucified Jesus of Nazareth, a mere man, son of Joseph and Mary, because He claimed to be a teacher come from God? Or, both as to Jews and Greeks, why did they stumble, why did they deride? Was it because St. Paul preached Jesus Christ, as a mere man and prophet, who brought to both of them "the doctrine of a future life, in which men<sup>1</sup> shall be rewarded according to their works?" Had they not both of them heard of such a doctrine before? Was it not to both of them a subject of serious expectation? and to Jews especially an article of belief? Yet St. Paul says,<sup>2</sup> "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God;" the last words of which verses show a believer plainly enough what it was that proved such a stumbling-block to Jews, to Greeks such foolishness. But, all the prophecies and promises which had gone before, did they speak merely of God's

<sup>1</sup> Belsham's "Calm Enquiry," p. 291.

<sup>2</sup> 1 Cor. i. 23.

raising up a prophet mighty in word and deed,<sup>1</sup> a mere man, proved afterward to be son of one Joseph and of Mary! Was it for such a purpose, ordinary in Jewish history, that Moses and all the other prophets teemed with such peculiar types, and with passages of such unequalled sublimity and beauty? Was Jesus, as a mere man, really the greatest ever born of women: that, in such point of view, such predictions and types can be justified of Him? He says<sup>2</sup> Himself distinctly that He was not: "I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist:" moreover He also distinctly says<sup>3</sup> that John the Baptist was greater than any prophet: "But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet." If then Jesus be mere man, born in course of natural generation by Joseph of Mary, he was (according to his own admission) less than John the Baptist. On the other hand, if He be greater than John the Baptist, He claims to be greater than one who was (according to Jesus' own statement) greater than any prophet; and, therefore, it is impious to call him, as he has been<sup>4</sup> called, "the last of the series." Now,<sup>5</sup> John the Baptist himself distinctly asserts that Christ was greater than he; and contrasts his own earthly, and natural origin with Christ's which was heavenly and supernatural. "He that cometh from above is above all; he that is of the earth is earthy, and speaketh of the earth: he that cometh from heaven is above all." And, more than this, Jesus<sup>6</sup> asserts that John the Baptist was greater than any prophet, because he came as Christ's forerunner; and does, therefore, claim to be greater than John the Baptist, as the herald, or outrider, is less than the majesty he precedes. So that Jesus not only asserts He was far greater than John the Baptist, as John himself was greater than any prophet: but John himself confirms the statement; and it follows that as John the Baptist was the greatest of all men born in natural generation by man of woman, therefore, He, Jesus Christ, who was greater than John the Baptist, was not born in natural generation by man of woman; therefore, was

<sup>1</sup> Luke xxiv. 19.<sup>2</sup> Matt. xi. 11.<sup>3</sup> Matt. xi. 9.<sup>4</sup> Beard's "Reasons for being a Unitarian," p. 32.<sup>5</sup> John iii. 27—32.<sup>6</sup> Matt. xi. 10.

not the son of Joseph and Mary; and that, since he was the son of Mary, therefore he was *miraculously conceived* without the instrumentality of man. It is really time to ask Unitarians<sup>1</sup> "What think ye of Christ? whose son is He."

*Unitarian opinions of the person and nature of Jesus Christ.* The *Arian* section of Unitarians maintain<sup>2</sup> that "although Unitarians differ among themselves concerning the miraculous conception and pre-

existence of Christ, some rejecting and others believing these tenets; yet they all deny that He was The Eternal God; and those of them who believe that He created the material world, nevertheless conceive that in the execution of this work, He was only employed as an instrument in the hands of the Deity, and unite with other Unitarians in maintaining, that He was not possessed of underived wisdom, and independent power." They admit "that Jesus was nearly allied to God in His endowments, or His office." They speak of Him during "the period preceding His incarnation." They acknowledge "that The Father bestowed upon Him a full participation of His own power and glory:" and that He was instrumental creator of the universe, and is appointed to be the judge of all mankind. Of course, it is for Unitarians to explain how God can deny<sup>3</sup> Himself; so that any finite creature can be made competent to an infinite work, without himself becoming infinite. And, also, to show how any finite creature can be recipient of "a full participation of His own power and glory," who has<sup>4</sup> said, "My glory will I not give to another;" without, at the same time, becoming equally God. But, leaving them to do so, I wish the reader now to observe that Unitarianism, as thus stated, destroys itself. For, let every earnest Unitarian observe, this doctrine conceives the pre-existence of some Being, above the angels, because "nearly allied to God in His endowments and office;" which Being afterwards becomes *man*, proper man. Here is all the difficulty of the Trinitarian doctrine of *the incarnation*, without its Trinitarian dignity and glory. We can no more imagine how this inexplicable Being, invented by Unitarians, took man's

<sup>1</sup> Matt. xxii. 42.

<sup>2</sup> See, Yates' "Vindication of Unitarianism," pp. 60, 67, 81, 86, 317, 319.

<sup>3</sup> 2 Tim. ii. 13.

<sup>4</sup> Isa. xlii. 8; and xlvi. 11.

nature upon Him, than we can how GOD THE SON did so. Here must be *two* natures in the Unitarian Christ, by force of reasoning, as much as in ours; and the consequence is, that by far the greater part of the Arian system falls helplessly to pieces. I entreat earnest Unitarians to attend. For it studiously denies, and ignores,<sup>1</sup> the doctrine of *two* natures in Christ; seeking especially to prove "the union of divine and human natures impossible;" and concluding that Jesus Christ was only mere man. But the *Unitarian* Christ is not mere man. It conceives in him two distinct natures, as truly as Trinitarianism does; viz., *first*, the nature of some pre-existent Being "nearly allied to God," and having "a full participation in His own power and glory:" and, *second*, the man Jesus born of Mary by miraculous-conception, or otherwise. This I say, is incarnation without Trinitarian glory. Moreover, Unitarians are without scriptural authority for supposing the pre-existence of any such Being. The only beings made known to us in the Holy Word are God, Angels, and Man. And, since the *Arian* Christ was pre-existent above the angels, because "nearly allied to God in His endowments, or His office," they cannot tell us what He was unless He were God. He is entirely a creature of their own imaginations. Let not Unitarians demur at this statement of their chosen advocate's views. It admits not of denial. Their system is built upon the express profession and conviction,<sup>2</sup> that Jesus Christ was only a man; hence, they refuse to permit the separation, and discrimination, of texts, according to the Trinitarian principle of interpretation;<sup>3</sup> claiming that they all go together, and the consequence must necessarily be that many texts which speak about Jesus merely in His *manhood* (of which texts there is a multitude) are, according to the Unitarian theory, interpreted of one who was *not* merely man; but, before He became man, was also pre-existent in heavenly glory "nearly allied to God in endowments," and therefore must have had a proper nature of His own apart from manhood. This I say, is Trinitarian *Incarnation* without its glory; and is, moreover, destructive of that view of Unitarianism, which the Arians have taken.

<sup>1</sup> See Yates' "Vindication of Unitarianism," pp. 155—159.

<sup>2</sup> Ibid, chapters 5—7.

<sup>3</sup> Ibid. Appendix. Note C. pp. 287—293.

Let us next turn to those, who are more strictly called 'Unitarians.' I have studiously avoided all through this book any harsh, or censorious expressions; but feel I should be wanting in what is due to the sanctity of religion did I forbear to say that I cannot, without mingled shame and horror, take up the well-known work of that writer<sup>1</sup> whom we have selected to represent them. A writer whom they still acknowledge. Unitarians so represented deny any pre-existence of Christ, and maintain Him to have been mere man, the son of the carpenter Joseph and of Mary. In direct contradiction of holy scripture<sup>2</sup> which even in the verse "being (as was *supposed*) the son of Joseph" implies that he was not the son of Joseph. But they have seen very clearly the dilemma in which other Unitarians place themselves, as just explained; and they have exactly discovered that, between Trinitarianism and their own bare Unitarianism, there is no sound standing-place. Accordingly they maintain "that Jesus of Nazareth was a man constituted in all respects like other men, subject to the same infirmities, the same ignorance, prejudice, and frailties, descended from the family of David, the son of Joseph and Mary." They deny the doctrine of atonement, they deny Christ's ascension. In short, conceding (like good Mussulmen) "the superior dignity of His prophetic character," they maintain that He was merely, and only, man. I proceed to consider how either of these classes of Unitarian opinions, and all diversities of Unitarianism included between them, can be reconciled with the scriptural doctrine of "Messiah Crucified."

*The precious blood of Christ as of a lamb without blemish and without spot.*

Apart from the predictions of His incarnate deity already cited in chapter 10, how can we account, upon the supposition that Christ was mere man, for the gorgeous language in which the new testament speaks of the fact of His being sent? It is<sup>3</sup> represented as unspeakable love, and condescension, on the Father's part; infinite pity, and compassion, on the part of Jesus. "So God loved the world that He gave His only-begotten Son:"

<sup>1</sup> See, Belsham's "Calm Enquiry," p. 291—303. Beard's "Reasons for being a Unitarian," p. 47, *l.* 2.

<sup>2</sup> Luke iii. 23.

<sup>3</sup> John iii. 16; Rom. v. 8, and viii. 32; 1 John iv. 10.

"God commendeth His love towards us, in that while we were yet sinners, Christ died for us:" "He that spared not His own Son, but delivered Him up for us all; how shall He not with Him also freely give us all things:" "Herein is love, not that we loved God; but that He loved us, and sent His Son to be the propitiation of our sins." Such passages (and there are plenty similar) how can they be accounted for upon the supposition that Jesus was a mere man, a prophet, but of superior dignity, such as Moses, or Elijah, or Isaiah? Such language, applied to Jesus, is unprecedented as regards any mere man and prophet. Moreover (and as we shall see more clearly yet) the act of having come, and lived, and suffered, is represented as amazing goodness and condescension<sup>1</sup> on The Saviour's part, He "endured the contradiction of sinners against Himself," He "humbled Himself," "though He were a Son, yet learned He obedience by the things which He suffered," how can such language be interpreted of Jesus, as mere man? Would He not, as such mere man, have been the first to say "We are unprofitable servants; we have done that which was our duty to do?" If He were really mere man, to be exalted to great glory, as the reward of His self-denial and suffering, it would be difficult, indeed, to show in what His love and condescension consists; or why He should hesitate, any more than others, to bear all the afflictions consequent on His own religious teachings, and purity of life. The gain in the end was, if He were mere man, sure to be in a vast degree His own.

Unitarians, acknowledging Jesus as mere man, maintain as we stated that He was subject to the infirmities, prejudices, and frailties of other men; and that we may be sure they mean moral frailties as well as physical, we<sup>2</sup> are carefully informed it was "more honourable to Christ, and more useful as an example to His followers" that His "character should have been gradually formed to that high degree of dignity and excellence which is exhibited in His history, by the practice of virtue, and by the discipline of His sufferings." But it is necessary for, at least, ourselves to notice the subtle manner in which an untruth is here

<sup>1</sup> Heb. xii. 3; Phil. ii. 8; Heb. v. 8.

<sup>2</sup> Belsham's "Calm Enquiry," p. 307.

affirmed, and to note that although Jesus in human nature did gradually progress physically, mentally, and morally, from childhood to manhood, yet that holy scripture distinctly asserts He was without sin, and perfectly holy, during every portion of His life, according to His age:<sup>1</sup> "The Prince of this world cometh, and hath nothing in Me;" "For He hath made Him to be sin for us, who knew no sin:" "He did no sin, neither was guile found in His mouth:" "Ye were not redeemed with corruptible things as with silver and gold.....but with the precious blood of Christ, as of a lamb without blemish and without spot:" "Such a High-Priest became us, who is holy, harmless, undefiled, and separate from sinners:" "And ye know that He was manifested to take away our sins, and in Him is no sin." So that, on this head, it remains either that the writers in the new testament were not here inspired, and did not confine themselves to truth, or else that we may consider them in such places unworthy of attention. This is, in effect, the avowed opinion of Unitarians such as those<sup>2</sup> of whom we are now speaking. They profess to treat the holy scriptures with utmost reverence, but deny their inspiration to any extent which pleases themselves; maintaining "that Jesus and His apostles, and others of the primitive believers, were occasionally inspired to foretell future events."

But, to us, the sinlessness of The Blessed Saviour being admitted, a very important consequence immediately follows. Such manifest assertions of His prepare us in their own way to expect that Jesus was not born of Joseph and of Mary, in the course of natural generation. To say that THE ALMIGHTY could not cause a sinless creature to be born of sinner parents, would of course be unjustifiable. And, no doubt, the Incarnation is a mystery which will elude every human effort to comprehend it; nor ought we, perhaps, to essay to do so. Still the perfect sinlessness of Jesus, so positively asserted, prepares us to expect some stupendous exercise of divine grace, and holiness, and power, in His conception. And, be the mystery ever so great (the greater the more glorious, the more withheld from man's impure mind) there is a sublime, a holy, and affecting propriety in St. Luke's

<sup>1</sup> John xiv. 30; 2 Cor. v. 21; 1 Peter ii. 22, and i. 18; Heb. vii. 26;  
<sup>2</sup> 1 John iii. 5.

<sup>3</sup> See Belaham's "Calm Enquiry," pp. 293, 294.



narrative<sup>1</sup> of the Miraculous Conception, which requires no strong imagination to commend it even to man's approval. A narrative, in rejecting which it has pleased some Unitarians to follow the gross and carnal feelings of that early unbeliever, Marcion, of whom<sup>2</sup> Irenæus says he "was the only one who openly ventured to mutilate the scriptures, and shamelessly, above all others, to vilify God;" who was among the first that paved the way to the anti-christian fallacies of Unitarianism; and of whom even Unitarians seem, in some respects,<sup>3</sup> ashamed. A narrative, however, which has been received by the Christian church, from the very first, as an undoubted portion of the inspired Word of God. However, we need not concern ourselves much about this; since, entirely consistent as it may be with other parts<sup>4</sup> of the sacred writings, the Miraculous Conception does not, taken by itself, enable us to prove the deity of Jesus. So grand, so dignified, so awful, so affecting an introduction to human life we can perceive to have been worthy of the occasion; and, also, to have been utterly unrequired for one who, if mere man (as Unitarians affirm) was, according to His own confession, inferior to John the Baptist.

*Christ's miraculous conception.*

I said that the miraculous conception of Jesus does not, by itself, enable us to prove His deity.

Nor does it; because we are utterly unable to conceive in what manner the Godhead could become united to man; nor are we able definitely, and with accuracy, to understand or explain the evangelists' statements,<sup>5</sup> "She was found with child of The Holy Ghost," and "The Holy Ghost shall come upon thee, and the power of The Highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called The Son of God." But, in reflecting upon such passages, we shall do well to remember the words of a celebrated divine,<sup>6</sup> "No more is here to be attributed to The Spirit, than what is necessary to cause the virgin to perform the actions of a mother. . . . As Christ was made of the substance of the virgin,

<sup>1</sup> St. Luke i.

<sup>2</sup> Bull's "Nicene Creed," p. 389.

<sup>3</sup> See "Unitarian Improved Version of the New Testament," p. 125.

<sup>4</sup> Isa. vii. 14, and Matt. xi. 11.

<sup>5</sup> Matt. i. 18; Luke i. 35.

<sup>6</sup> Pearson on "The Creed."

so He was not made of the substance of The Holy Ghost. Whose essence cannot at all be made. And because The Holy Ghost did not beget Him by any communication of His essence, therefore He is not The Father of Him, though He was conceived by Him." Again, that the miraculous conception will not, of itself, enable us to prove the deity of Jesus, we may conclude by asking ourselves the question, 'Whether The Almighty, had He so pleased, could not have caused any man to have been miraculous conceived without the intervention of natural causes?' and we may even venture, on this subject, to approach towards the sentiments of Unitarians, and enquire, 'Whether there is not a sense in which the conception of Isaac was miraculous?'<sup>1</sup>

The miraculous conception does not enable us to prove the deity of Jesus. Yet we are not doubtful, in the least, of the authority, nor insensible to the value and to the beauty, of the two first chapters of the gospels of Matthew and of Luke; which chapters Unitarians have affected to call in question. This is no place for discussing the authenticity, or otherwise, of any part of the scriptural canon. Our duty is rather, assuming that canon as already settled and accepted by the Christian church, to extract from it all we can in support of the great doctrine of The Holy Trinity. We accept the books as they are; and quote them in the names of the authors to whom they are assigned. Still, it may be of service just to glance, in passing, at the unfairness with which Unitarians have stated exceptions to those parts of the two gospels just mentioned. Thus, as to the first two chapters of St. Matthew, they tell us<sup>2</sup> that they "were wanting in the copies used by the Nazarenes and Ebionites, that is, by the ancient Hebrew Christians;" forgetting to add that the Nazarenes and Ebionites were of two sorts, the faithful and those who fell into heretical notions, and that these last were they who used the imperfect gospel of St. Matthew. So again, as to St. Luke's first two chapters, they inform us that Marcion used the gospel of St. Luke, and that the gospel so used was without those two chapters; but they forget to remind their friends that one of the early Fathers, viz., Tertullian, expressly says that Marcion

<sup>1</sup> Rom. iv. 19.

<sup>2</sup> "Unitarian Improved Version of the New Testament," pp. 2, 122.

assigned no evangelist's name, nor any one else's name, as the author of the gospel which he used; and that Marcion's gospel was wanting not only in the two chapters now being alluded to, but also in other parts; was, in fact, a patchwork gospel; and that the authority of such other parts, so wanting, might as well be denied as that of the two first chapters given by St. Luke. Nor can it be worthy of Unitarians to quote, as if he were authority, upon one of the gospels, a man of whom themselves say he "was one of those who, being ashamed of the simplicity of the gospel, blended it with the wild speculation of an erroneous philosophy." Let it only be added, that critical features in the language of the evangelists at the commencement of their third chapters prove the antecedence of other matters; that all known manuscripts, and more ancient versions, contain the chapters; that Christian writers in the earliest ages, and their opponents, have equally admitted their existence; and the Christian church at large never doubted their authenticity.

Turning, however, to that which more immediately concerns us, the consideration of the degree in which these accounts of the miraculous conception confirm or assist the arguments for Christ's deity, we cannot fail to be impressed with their importance and their beauty. And, though the deity of Jesus does not depend on them, nor upon the miraculous conception which they affirm, these chapters will be found to confirm that doctrine, when we consider the incident itself of the conception, its attendant circumstances, and the language in which the narrative is conveyed. Unitarians subtly remark that, if the narratives be true, they will not prejudice the proper humanity of Jesus. True; they will not prejudice that. But, while they detract not from His humanity, they imply a great deal more; for the inference designed to be suggested is clearly that as he who is born of man and woman partakes really of the nature of both his progenitors, so He who was born of God and of woman did the same; and that, therefore, Jesus was both God and man. Moreover, Unitarians add that the births<sup>1</sup> of Isaac and of Samuel were analogous to that of Jesus. Perhaps so; but only *analogous*, not similar: for, in those cases, there are specified the operation of

<sup>1</sup> Gen. xviii. 11—13; and xxi. 1, 2; 1 Sam. i. 5, 11, 19, 20.

usual and natural causes: which, from the birth of Jesus, are carefully excluded. The object of each<sup>1</sup> evangelist is evidently to assure us that no natural cause was in operation which could account for the conception of Jesus; every thing connected with His birth was extraordinary, and superhuman. This, we are told, was known and acknowledged by Mary and by Joseph; by Elizabeth and by Zacharias; and by all their kinsfolk. Unitarians also say that John the Baptist knew<sup>2</sup> not Jesus: and that such is not likely to have been the case had St. Luke's narrative been true. Yet, even if John's language amounted to an assertion of entire ignorance of Christ's person (which may be doubted) it is quite possible that, although they did know each other in early life, they had grown out of each other's knowledge in later. John the Baptist's observation, as recorded by John the Evangelist, is fully met by understanding him to say that at the period of His manifestation to Israel he "knew Him not," neither His person at that time, nor His habitual residence, nor the manner nor the time at which God would make Him known to Israel. Hence, that remarkable sign<sup>3</sup> to John the Baptist which, we assure Unitarians, was another and most important attestation to His deity; and also a wonderful manifestation of The Holy Three. "And John bare record saying, I saw The Spirit descending from heaven like a dove, and it abode upon Him; and I knew Him not; but He that sent me," etc. Which incident Matthew relates thus, in a chapter not questioned by Unitarians, "And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw The Spirit of God descending like a dove, and lighting upon Him: and, lo, a voice from heaven saying, This is My beloved Son, in whom I am well pleased." A remarkable illustration of the presence of The Three; The Father, by the voice: The Son, by the testimony announced: The Holy Ghost, by the symbol of a dove.

Unitarians also say that the miraculous conception of Jesus is alluded to nowhere else in the new testament. Yet St. Paul may be cited to the contrary,<sup>4</sup> "But when the fulness of the time was

<sup>1</sup> Matt. i. 18—20; Luke i. 34, 35.

<sup>2</sup> John i. 31.

<sup>3</sup> Matt. iii. 16, 17; John i. 32, 33.

<sup>4</sup> Gal. iv. 4.

come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." A Jew, like St. Paul, would not introduce a man's natural genealogy by mere allusion to the mother: the usual mode was to refer one's lineage to the father, who begat him. The expression "made of a woman," or "born of woman," is so peculiar as to challenge immediate attention, and to suggest the scriptural explanation, 'of a woman without the co-operation of man.' But why should Unitarians confine themselves to the new testament? Have they really nothing to do with the old? A Christian's duty is to use each testament to illustrate the other: and, doing so, we notice that the miraculous conception of Messiah was one of the earliest articles of Jewish revelation, and continually alluded to by the sacred writers. To this fact there is no doubt but St. Paul alludes: Messiah, God's Son was "sent forth;" being, therefore, pre-existent: "made under the law;" being, therefore, not by nature 'under the law;' therefore, superior to the law; therefore not, in original nature, man: sent forth in the nature of man that "we might receive the adoption of sons;" therefore, His sonship was not by adoption like ours, but of a far different, an antecedent, a pre-existent nature. All this St. Paul glances at in accordance with the promise,<sup>1</sup> "I will put enmity between thee and the woman, and between thy seed, and her seed; it shall bruise thy head; and thou shalt bruise his heel." It was the seed of the woman, not of the man, that was to overcome Satan for us. In accordance, too, with that other promise,<sup>2</sup> "Behold, a virgin shall conceive, and shall bear a son, and shall call His name Immanuel;" and to other scriptures,<sup>3</sup> which refer to it; "Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath He made mention of my name;" and lastly, "Therefore will He give them up, until the time that she which travaileth hath brought forth." This is one respect in which the narrative of the miraculous conception is valuable. It especially refers us back to the ancient scriptures, and assures us that it had been previously foretold. The evangelist Matthew (who wrote for

<sup>1</sup> Gen. iii. 15.<sup>2</sup> Isa. vii. 14.<sup>3</sup> Isa. xlix. 1; Micah v. 3.

Jews), distinctly says<sup>1</sup> that the mode of Jesus' birth was a minute fulfilment of Isaiah's prophecy that a virgin—using the proper word for that idea—should conceive, and bear a son. Thus exposing upon his authority, which to us is all-sufficient, the unsoundness in this particular of their learning, who would have us believe from critical considerations that the word *Alma*, used by Isaiah, can be taken in any other sense.<sup>2</sup> Matthew's reference carries us to the whole of Isaiah's prophecy,<sup>3</sup> as to one grand proof of the deity of Jesus; who, in that prophecy, is represented as The God of Israel, Israel's land being His land, "the breadth of Thy land, O Immanuel;" and is also called "Wonderful," and "Mighty God."

Further, if we regard the circumstances of the narrative, the divine dignity of Jesus is, by them, thrown most prominently into view. For whose sake was John Baptist brought so marvellously into the world, like Isaac or like Samuel, but for Jesus? John Baptist, the greatest man, or prophet, ever born of woman by natural generation, so wonderfully brought into the world, for Jesus! Wherefore so, but that Jesus was not born by natural generation, but of God? Unitarians refer us to the births of Isaac, and of Samuel, as analogous to that of Jesus; but they do wrong. Wrong, because they fail to notice, or else intentionally overlook, one real purpose of the inspired narrative. John Baptist's conception and birth were similar to those of Isaac and of Samuel—the condition of his maternal parent being fitly compared with those of either; and hence, it is fair to reason, that Jesus being (as all admit) greater far in dignity than John, His conception was not of the same order as that of John, but of higher dignity and of profounder mystery in accordance with the ineffably grander character of His mission. In short, John Baptist's wonderful conception by natural instrumentality, like Isaac's and like Samuel's, enable us to expect for that of Jesus that it was more wonderful, and that in a diviner sense, viz., that it was purely miraculous, and naturally beyond human expectation. A patriarch, and a prophet, had been miraculously called into being long before, like John the Baptist; but no birth had been characterized with such circumstances as that of Jesus. None

<sup>1</sup> Matt. i. 22, 23.

<sup>2</sup> See above, p. 227.

<sup>3</sup> Isa. vii.—ix.

had a forerunner but He; and that forerunner the greatest ever born of women. No special mission of Gabriel was granted either to Sarah or to Hannah; Sarah's blessing was announced incidentally by the Lord, who had visited Abraham on another mission. No choir of angels announced the birth of Samuel, or of Isaac, or even of John the Baptist; no such ascriptions of praise and glory to The Highest; no such heavenly congratulations to the sons of men; no such inspired testimony, no such exultation, on grounds of general salvation, as distinguish the songs of Zacharias and of Mary, of Simeon and of Anna. All these circumstances indicated the divine majesty of Jesus.

Moreover, although the fact of the miraculous conception, even if acknowledged, will not enable us to prove the deity of Jesus, the narrative of at least one of these evangelists does contain several distinct assertions of that deity.

As to Matthew, it may be fitly observed that, by special reference<sup>1</sup> to Isaiah, he does indirectly assert the deity of Jesus; and by another special reference,<sup>2</sup> to Micah, he does indirectly assert His pre-existence, and previous operations, as Israel's guide and ruler in such a sense as to imply His deity. The reference to Micah is of so curious a character, and by many Trinitarians has been thought of such vast importance, that I shall make no apology for detaining the reader a few moments upon it. The doctors of Israel unhesitatingly told Herod that Christ was to be born in Bethlehem, because Micah said so; and Micah's words are "But, thou Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will He give them up, until the time that she which travaileth hath brought forth; then," etc. Now, in this text, most distinguished Trinitarians (whose names are given below) have found as they think, one clear assertion that THE SON was begotten from all eternity of The Father; or, as they are wont to express it, one clear assertion of the eternal filiation, or eternal generation of THE SON. They are so numerous, and their names so weighty, and the conclusion they have arrived at so important

<sup>1</sup> Matt. i. 22, 23; Isa. vii.—ix.

<sup>2</sup> Matt. ii. 6; Micah v. 2, 3.

and so good, that one might almost be excused for instantly accepting their decision in support of the great doctrine they refer to. But, that doctrine does not depend upon this place in Micah; and we are bound to act conscientiously. I shall, therefore, state the argument so advanced by them; and then ask permission respectfully to suggest its unsoundness.

They say that the<sup>1</sup> word translated *come forth* refers to Christ's human birth; that the<sup>2</sup> word translated *goings forth* refers to His birth, or origin from The Father; and that the<sup>3</sup> words translated *from of old, from everlasting*, do really denote<sup>4</sup> eternity; therefore, they conclude, that the clause "whose goings forth have been from of old, from everlasting," denotes The Son's eternal birth, or filiation, from The Father.

I venture to say that, already, the fallacy in the argument is seen; this is it—It is true that *come forth* denotes Messiah's birth as man, but it does not follow on that account that *goings forth*, (a word from the same root) will, or ever can, describe His essential origin as GOD THE SON from GOD THE FATHER. Besides which, it is not true that the words translated *from of old, from everlasting* must needs denote eternity; and so, it follows, that the whole argument collapses. Let me invite the reader's attention to the following remarks:—

We are sure that the passage relates to the birth of Jesus. Sure of this from the evangelists; sure of this from the historical fact; sure, also, that the doctors of Israel were right in their explanation of this fact to Herod; sure, also, that the Jewish church unanimously so understood Micah. It is also true that the word translated *come forth* is used in the Hebrew scriptures in several places,<sup>5</sup> to describe man's natural birth, viz., in the sense of *come forth* out of the loins, from the womb, etc. This is

<sup>1</sup> מֵעוֹלָם

<sup>2</sup> מִבְּרֵאשִׁית

<sup>3</sup> מִקֵּדְמוֹת עוֹלָם

<sup>4</sup> Dathe, *antiquissima erit origine, ab æternis temporibus*; Hales, *from of old, from days of eternity*; so also, Critici Sacri, generally; Newcome, *from the days of hidden ages*; Rosenmüller, *Imo a diebus æternitatis, i.e., priusquam natus fuerit, jam ab æterno exstitit. Indicatur Messie divina origo atque natura, qui et ab Iesaiâ ix. 6 'pater æternitatis,' i.e., 'æternus' vocatur*; Similarly, Pococke; Septuagint, ἡ ἐξ ὧν αὐτοῦ ἀπ' ἀρχῆς ἡ ἐξ ἡμῶν αἰῶνος; Vulg, *ab initio, a diebus æternitatis*. Syriac and Targum, same as the Hebrew.

<sup>5</sup> Gen. x. 14; xvii. 6; xxv. 21; xxxv. 11; xli. 26, etc.



understandable enough; yet is no manner of reason for interpreting it, or any part of it, of The Son's being eternally begotten of The Father. And, accordingly, the answer of the Jewish doctors to Herod referred merely to His birth in human nature, as their king. Further, the word alluded to means also, and more especially, to *come forth* for any particular purpose, or in any particular character, as a conqueror, as a ruler, as a guide, as a king. And this, the context shows, was Micah's meaning; to this His birth was a necessary antecedent; and hence The Jews' interpretation of the place was, necessarily, correct: that interpretation being also suggested by Micah's adding "until the time that she which travaileth," etc.

In a similar sense to this the subsequent word translated *goings forth* should be taken; viz., His going forth in the particular offices fulfilled by Him; as the ruler, and guide, and governor of His people; and, (carrying back our reflections in due order) first of Israel, then of the church of God before Israel, then of the church in antediluvian days, even to the day when He conversed in Paradise, then to the ordering of the unseen worlds of angels, and in fact, to the production, arrangement, and ministration of all creation. Hence, though the words translated *from of old*, *from everlasting*, do not necessarily denote eternity, and will not themselves support the argument, they are determined by other considerations suggested in the context to come practically to the same thing. Thus the word translated *goings forth* will not, and (I believe) does not, refer to the birth from all eternity of The Son from The Father; but to the discharge of the *offices* of The Son for The Father.

In short, Micah's text does not declare the fact that THE SON is eternally begotten of THE FATHER; but it does declare His pre-existence from all eternity; it does allude to the offices discharged by Him; and so, indirectly, it does assert His deity. At the same time it predicts His incarnation, as we know; and the last part of it, "until the time that she which travaileth hath brought forth" refers, as we have already noticed, to His being *miraculously conceived*.

However, if we turn to St. Luke, his assertions of the deity of Christ, in his account of the miraculous conception, are numerous

and peculiar. Thus<sup>1</sup> Jesus is called "The Son of The Highest," and "the power of The Highest" caused Him to be born of the virgin; yet John Baptist was to "be called the prophet of the "Highest; and to go before the face of The Lord to prepare His ways." If, then, "The Highest" be a title, as we see it is, for The Lord God Most High, Jesus has that title given to Him, for John Baptist, his forerunner, was the prophet of Him as "The Highest." These places in St. Luke enable us, also, to dispose of the Unitarian misinterpretation that John the Baptist went before the face of Jehovah, only in the sense that Christ was the prophet of Jehovah; but that the title JEHOVAH is not given to Jesus Himself. It is plain that, according to St. Luke, to be "the prophet of The Highest," and to "go before the face of the Lord," mean one and the same thing. Besides this, Luke also says<sup>2</sup> of John the Baptist, "And many of the children of Israel shall he turn to The Lord their God. And he shall go before Him in the spirit and power of Elias," etc. The construction requires that the word *Him* be referred to The Lord their God. It was before Him, incarnate, John Baptist went; and to Him, as their God, many sons of Israel were turned. Hence, Malachi's prophecy<sup>3</sup> is to be read of Jesus, "Behold, I send my messenger, and he shall prepare the way before me." It is THE SON who speaks by Malachi; and who declares the promise, "Behold, he shall come, saith Jehovah of Hosts." The title *Ha-Adon*, equivalent to Jehovah, we are sure<sup>4</sup> is His; and now we note that the name Jehovah of Hosts, in the same verse, is also His. And the word LORD, as thus used by St. Luke, is equivalent to Jehovah: "Thou shalt go before the face of The Lord to prepare His ways;" and, similarly,<sup>5</sup> St. Mark, "Prepare ye the way of the Lord, make His paths straight"; which is a quotation from Isaiah, who<sup>6</sup> says, "The voice of one crying in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a high-way for our God." Thus, taking St. Luke's account, and collating his words, with Mark's, and with Isaiah and Malachi, we are sure that Christ is Lord in the sense of God, of Jehovah, of Jehovah of Hosts, of Ha-Adon: each testament supporting the other.

<sup>1</sup> Luke i. 32, 35, 76.

<sup>2</sup> Luke i. 16, 17.

<sup>3</sup> Mal. iii. 1.

<sup>4</sup> See above, p. 65.

<sup>5</sup> Mark i. 3.

<sup>6</sup> Isa. xl. 3.

Let us hasten to complete this notice of the miraculous conception. Why does Elizabeth call Christ her LORD, before He was born<sup>1</sup>? "And whence is this to me, that the mother of my Lord should come to me?" Or, again, as we elsewhere<sup>2</sup> noticed, is there no significance in the fact that the angel terms<sup>3</sup> Him "Christ The Lord?" but The Holy Ghost, speaking by St. Luke, calls him "The Lord's Christ." Surely, we cannot but see that in each case the title LORD, whether given to The Father, or to Christ, is a title of deity. And, from all the above considerations, it will follow that, although the miraculous conception does not of itself prove the deity of Jesus; the narrative of that conception, and its attendant circumstances, abounds with indications and with proof of that grand doctrine.

*Christ's growth in wisdom and knowledge fatal to the Arian view of His person.*

Another consequence of rejecting the first two chapters of Luke is, that Unitarians can induce themselves to affirm<sup>4</sup> that "It does not appear that Jesus was at all conscious of the honour, and dignity, for which he was intended till after his baptism;" whereas, the truth is, that the Evangelist records<sup>5</sup> His superhuman knowledge, and conviction of His mission, at so early an age as twelve years; at which time "all that had heard Him were astonished at His understanding and answers:" "How is it that ye sought Me? Wist ye not that I must be about My Father's business? And they understood not the saying which He spake unto them." But, as to the Arian section of them, let us ask them to explain how, upon their idea, to account for Jesus' increasing in wisdom and knowledge? That He did so increase is certain; "And Jesus increased in wisdom and stature, and in favour with God and man:" though, it is noticeable that, while this is recorded of His childhood, no corresponding incompleteness of knowledge, or experience, is indicated as to His manhood; but, on the contrary, a supernatural and mysterious knowledge of the human heart.<sup>6</sup> However, Jesus thus growing in wisdom, thus experiencing the mental developments of a proper human nature, how can we accept the Arian system of interpreting holy

<sup>1</sup> Luke i. 43.

<sup>2</sup> See above, p. 244.

<sup>3</sup> Luke ii. 11, 26.

<sup>4</sup> "Calm Enquiry," p. 292.

<sup>5</sup> Luke ii. 46, 52.

<sup>6</sup> Matt. ix. 4; xii. 25; Mark ii. 8; Luke ix. 47; John ii. 24, 25; vi. 61, 64; x. 14; xiii. 11; xvi. 19, 30; and xxi. 17.

scripture; which is, that every scripture speaking of Christ, must be interpreted of Him as mere proper man? The Arian view of Christ is that He was some being "nearly allied to God in His endowments," and pre-existent before He became man, *i.e.*, became incarnate; and, therefore, having necessarily a previous, and proper, nature of His own before He took man's. Were these two natures; or were they not? If they were; what becomes of the Unitarian objection against the Trinitarian doctrine of incarnation? for then it is manifest that they hold incarnation more strangely than we. But if they were not two natures, do Unitarians mean to tell us that such mysterious, spiritual, intellectual being, "nearly allied to God in His endowments," increased in wisdom upon earth? The dilemma is fatal to the views of that section of Unitarians!

In fact, St. Luke's brief notice of Jesus' childhood is unspeakably important on that very account. It enables us to note His proper humanity, mentally, as well as physically; so that, as man He increased in mind as well as in body: while as one who came down from heaven (as Arians admit He did) He possessed another, and superior, nature of divine order, which admitted of no increase, or growth of intelligence upon earth. Here is the proper foundation of that distinction,<sup>1</sup> that spiritual discernment, in interpreting holy scripture, which requires that the two natures, *viz.*, of God and of man, in Christ be kept in view together; which is rejected and derided by Unitarians; which, however, is necessary to their own system, and which is (as I showed before,<sup>2</sup>) the unavoidable consequence of the mode in which the prophets predicted the advent of MESSIAH.

*Christ's sufferings AN ATONEMENT.*

It is natural, but humiliating, that upon one other great subject all the deniers of Christ's deity—Jews, and Arians, and Musselmen, and Socinians, and Unitarians, should shake hands;<sup>3</sup> they are one fold without a shepherd. There is (say they) no atonement, by the blood of Jesus.<sup>4</sup> Now, strictly speaking, it is no part of

<sup>1</sup> Phil. i. 10, and 2 Tim. ii. 15.

<sup>2</sup> See above, chap. 10.

<sup>3</sup> *I do not believe that Unitarians generally will be desirous of that honour. It is the more necessary they should know that the affinity with Musselmen claimed for them all by Mr. Yates is openly avowed at pp. 239, 240, of his Vindication.*

<sup>4</sup> Belsham's "Calm Enquiry," pp. 302, 313.

my present duty either to prove, or to explain, that great doctrine of THE ATONEMENT. All I have to do, on such head, is (assuming its truth) to point out in what manner it tends to confirm our belief in the deity of Christ, or the contrary. Still we may be allowed to express amazement that any persons, professing to accept the holy Bible as a revelation from God, should feel justified in denying that doctrine. If it be intended to deny man's capacity to comprehend it fully, we immediately assent; but, if to deny the fact of its being enjoined as a doctrine necessary to salvation, we are amazed. Atonement was the condition laid down for pardon of sin when our first parents were expelled from Eden: that lamb of Abel typified a blood of better sprinkling.<sup>1</sup> Atonement is the idea from which branch out all the ordinations of Levitical sacrifice; and that Paschal Lamb of Moses reminds us, even in these late days,<sup>2</sup> that "Christ our passover is slain for us." It was this great doctrine, and its accompaniment of high-priestly intercession,<sup>3</sup> which St. Paul wrote the epistle to the Hebrews to explain. That, since the blood of bulls and of goats, which were offered by the law could never take away sins, nor make the comers unto such sacrifices perfect in the all-searching eye of God, therefore Christ, the great Antitype, by one sacrificial and atoning offering of Himself once offered, perfected for ever them that are sanctified. Atonement is the spirit which pervades utterly the Levitical institutions, without shedding of blood there was no remission; and atonement is the very life of Christian doctrine, which is illustrated accordingly in the new testament by habitual reference to such institutions. We may not be able to understand the nature of this atonement; but of the fact that such atonement is the very foundation of the Christian religion, and the first condition of a sinner's acceptance with God, there should remain no doubt upon our minds.

The enquiry, in its earliest stage, may be reduced to this, Does the holy Bible declare that man, as he universally exists, is at enmity with God, and needs a reconciliation? Because if so, the great question of all must be, What are the terms which The Almighty, who alone is competent to arrange them, has assigned

<sup>1</sup> Heb. xii. 24.

<sup>2</sup> 1 Cor. v. 7.

<sup>3</sup> Heb. ix. 11—14, and 23—28; x. 8—22, etc.

as the conditions of such reconciliation? Surely there can be no difficulty in replying from holy scripture, that man everywhere is by nature at enmity with God. Reason and observation may convince us so; and the scriptures<sup>1</sup> perpetually reiterate the statement: "They are corrupt, they have done abominable works, there is none that doeth good;" "They go astray as soon as they be born, speaking lies;" "God is angry with the wicked every day;" "The wicked shall be turned into hell, and all the nations that forget God;" "Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;" "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be;" "dead in trespasses and sins;" "by nature the children of wrath even as others." It is needless to multiply such texts. Both covenants, old and new, are conditional covenants, defining certain terms upon which sinful man, thus described in either, may be pardoned; but, without which, man shall be condemned. The holy bible is full of denunciations of God's wrath against sinners; and, this being so, it is evident that man requires some means of reconciliation, if indeed he is to be accepted of God at all, as scripture plainly everywhere declares he may. How, then, "can man be just with God?" This question that gracious God alone can answer, who delights to shew mercy and to forgive, but upon whose will, and the appointments of it, man is absolutely dependent for salvation. We are conscious of utter incapacity to define the terms upon which man can possibly become acceptable to a perfectly holy God; and He alone, who bestows the unspeakable gift, has a right to decide upon what conditions it shall be granted. That "The High and Lofty One, who inhabiteth eternity, whose name is holy" cannot pardon sin indiscriminately, and without conditions, is certain; for this would be to encourage sin. Because, if there be no conditions for discrimination between characters, there is no motive held out for avoiding evil. Moreover, it has pleased The Almighty, in a manner most awful, and notorious, to assure us of His determi-

<sup>1</sup> Ps. ix. 17; xiv. 1—3; li. 5; lviii. 3; Rom. ii. 9; viii. 7; Eph. ii. 1—4. Add also Rom. ii. 5; v. 9; ix. 22; 1 Thess. i. 10; v. 9; Rev. vi. 16, etc.

nation on this matter, by promulgating a law "holy, and just, and good" to perfection, as the declaration of His view of moral fitness among men : and "God cannot deny himself." There is to be an assize held of sinners ; and offences are not to be pardoned without conditions complied with. That law remains as a test of moral fitness, and acceptance with God, only unto condemnation ; and we are sure that sinners cannot be reconciled to God, in consideration of compliance with that law ; for this plain reason, that imperfect, sinful man cannot fulfil a perfect law. Hence St. Paul has<sup>1</sup> said, "If there had been a law given which could have given life, verily righteousness should have been by the law." On the contrary, it is distinctly asserted that all God's law, instead of justifying, condemns ; instead of making man at peace with God, makes him convinced of enmity the more, and leaves him hopelessly convicted of sin.<sup>2</sup> "By the law is the knowledge of sin ;" "Sin, by the commandment, became exceeding sinful :—" "The law hath concluded all under sin ;" on all sides, and in various terms, it is declared with equal plainness, that "by the deeds of the law shall no flesh be justified in His sight." No regulations of moral fitness can be efficient unto the salvation of sinners. If there be terms of reconciliation (as there are) those terms are not found in the law of God ; but, on the contrary, condemnation.

It may be asked, Shall not sinful man be pardoned, if he does his best? There is a time when every man does *not* wish, nor try, to do his best ; and no subsequent repentance, nor effort at improvement, can vindicate the honour of a broken law. For God sits upon His throne as a righteous *judge* ; and His law is a law for moral, and judicial, government of the world ; having no respect to persons, but to be vindicated in its integrity for the safety, and welfare, of all. And he who has fallen into lust, and envy, and such offences, will find it little consolation to plead that he has not habitually cheated customers, nor robbed a bank. The guilt of one transgression cannot be removed by acknowledged freedom from others. Besides, St. James has explained this for us.<sup>3</sup> There is, besides actual sin, sin also in its

<sup>1</sup> Gal. iii. 21.

<sup>2</sup> Rom. vii. 7—13 ; Gal. ii. 16 ; iii. 19—24.

<sup>3</sup> James ii. 10 ; Pa. xix. 12.

essence ; which, while it may escape our own sensibilities, or conviction, or conscience, cannot elude the grasp of His law, nor the cognizance of Him, who is of "purer eyes<sup>1</sup> than to behold evil." Says St. James, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" i.e., he is held in the judgment of God to be spotted with sin, so as to be absolutely ineligible, in that state, unto life eternal. David knew, and felt, the terrors of this fact when he exclaimed in prayer, "Who can understand his errors? Cleanse Thou me from secret faults." Thus it is that we are concerned to know, not only how man may be discharged from sin, but also delivered from guilt; not only rescued from the punishment of actual transgression, but clean brought away from the tendency to transgress, and from the taint of it, from the smell of fire that has passed upon us; not only from observable outward offence, but from inward moral offensiveness. Hence, in holy scripture, sin is likened to the leprosy, which not only has its outward proof and token; but its essential, fretting, infectious poison; which is to man incurable and deadly. Incurable to man, but removable by God. Hence sin is compared to the native blackness of the Ethiopian;<sup>2</sup> or to the characteristic marks of any beast in its kind. "Can the Ethiopian change his skin, or the leopard its spots?" And of such sin, in very nature, God alone can be judge: He alone define it: He see its ultimate nature, and thoroughly estimate it. He alone can have the power to cleanse; or to determine the mode of cleansing: He alone to appoint conditions upon which He will condescend to cleanse.

"Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is<sup>3</sup> reckoned for righteousness." And we have seen that man cannot work completely; the law is too good for him to keep it; and, therefore, man cannot be entitled to the reward as of *debt*. For not to work completely is altogether to lose claim to the reward; to "fall short of the glory of God" at all, is to spring at the side of the ark too late, and to perish in the waters; to fail in the

<sup>1</sup> Hab. i. 13.<sup>2</sup> Jer. xiii. 23.<sup>3</sup> Rom. iv. 4, 5.



least, is to fail fatally. And indeed (if I understand the nature of objections to atonement) this much, at least, is admitted, that man, notwithstanding his truest and best efforts, is still incomplete; and that, consequently, salvation is in the end the gift, the unmerited gift, of God: "forasmuch as they had not to pay, He frankly forgave them<sup>1</sup> both." But, if so, then, since a righteous Judge cannot pardon offences unconditionally, all we have to seek for is the condition, or arrangement, according to which such gift shall be bestowed. And here it is: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." We may cite to any extent. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved," but the name of Christ Jesus; and that because He suffered, and died, for our sins;<sup>2</sup> "was delivered for our offences, and raised again for our justification;" died that "we might live through Him;" "in due time Christ died for the ungodly;" *i.e.*, in the stead of the ungodly. All through the new testament the same glorious doctrine is set forth; and St. Paul specifically explains, in his epistle to the Hebrews, that such was the meaning and import of the sacrifices of the old, which were merely typical; and of all the Levitical institutions which pointed to Christ alone, from the spotless lamb upon the altar to the consecrated high priest interceding in "the holiest of all." Therefore,<sup>3</sup> John the Baptist, "Behold the Lamb of God, that taketh away the sin of the world:" therefore, Peter, "Ye were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot:" therefore, Paul, "Christ our Passover is slain for us;" "in that He died He died unto sin once, but in that He liveth He liveth unto God:" or, again, "In Him we have redemption through His blood, even the forgiveness of sins:" therefore, St. John, "The blood of Jesus Christ, God's Son, cleanseth us from all sin:" or, again, "If any man sin we have an advocate with The Father, Jesus Christ the righteous; and He is the propitiation for our

<sup>1</sup> Luke vii. 42.<sup>2</sup> Rom. iv. 25.<sup>3</sup> John i. 29; 1 Peter i. 18—21; Ephes. i. 7; 1 John i. 7, and ii. 1, 2; Heb. x. 12, 13; 1 Peter ii. 24, 25.

sins." But time would fail to cite scripture in all its beauty and power upon this all-important subject: only once more hear St. Paul, "But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool: for by one offering he hath perfected for ever them that are sanctified:" and Peter, "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray, but are now returned unto the Shepherd, and Bishop of your souls."

Thus have I just glanced, nothing more, at the necessity, nature, and proofs, of the doctrine of atonement for sin by the blood of Jesus; and, supposing such doctrine to be proved from other sources and admitted, the following important deductions may be gathered from it in refutation of Unitarian errors. *First*: it is clear that no *sinful* man could possibly atone for the sins of others: and, therefore, Jesus being an atonement for the sins of others, was not a sinful man; or, as scripture says,<sup>1</sup> "In Him was no sin." *Second*: No *mere* man, even if perfect, could atone for sins; because every hour of his life, and power of his nature, would be due to God in order to secure his own perfection, and consequent right to salvation; and he could not be proved to be perfect until he had done and endured the very last and utmost, that God might see fit to lay upon him: therefore, Jesus being an atonement for sinners was more than mere man; and, as before proved, if more than mere man reason suggests no sound motive for supposing He was less than scripture says,<sup>2</sup> viz., God-man; for angel we are <sup>3</sup> distinctly told He was not, "Verily He took not on Him the nature of angels:" or, as scripture states,<sup>4</sup> "God was in Christ, reconciling the world unto Himself; not imputing their trespasses unto them, and hath committed unto us the ministry of reconciliation." *Third*: the fact that Christ was man, and perfect man, and that God "hath made Him, who

<sup>1</sup> Heb. ii. 16.

<sup>2</sup> 2 Cor. v. 19.

<sup>3</sup> Heb. i. 4; ii. 16.

<sup>4</sup> 2 Cor. v. 19—21.

knew no sin, to be sin (i.e., a *sin-offering*<sup>1</sup>) for us;" yet more than man, viz., man<sup>2</sup> in whom dwelt "all the fulness of the God-head bodily;" enables us with just one little glimpse to perceive the *nature* of the sufferings of Christ; and how, even perceptibly to reason, they could be of such immeasurable worth as to cure all transgressions, even for all time, in all the world: and yet, being offered by Jesus of His own will, and accord, how God might righteously accept that sacrifice, and "be just, yet the justifier of him that believeth in Jesus." Of which more in the following chapter.

<sup>1</sup> Dean Alford has observed upon this verse (see Greek Testament) that it should be read "made Him to be *sin*" not "*sin-offering*:" for the word *ἁμαρτία* never has the meaning in the LXX. The observation may be made of great importance; and ought not to be passed by. The Hebrew word *חַטָּאת* *sin* is habitually used for *sin-offering*; and is translated by the LXX by *ἁμαρτία*, though they more usually wrote *τὸ περὶ ἁμαρτίας* or *τὰ ὑπὲρ ἁμαρτίας*. The following place is decisive, "And the priest shall take of the blood of the *sin*" (*τὸν τῆς ἁμαρτίας* i.e., the blood of the *sin-offering*) "with his finger," etc. He adds, "and if it had, the former sense of the same word in this same sentence would preclude it here:" but *antanaclasis* is a very common figure in scriptural style, viz., that by which the same word is repeated in a different sense in the same verse, e.g., "Follow me, and let the *dead* bury their *dead*." Matt. viii. 22. See Levit. iv. 20, 21, 24, 25, 29, and 32; also v. 7, 8, 9, 11, 12: also vi. 25; and x. 16, 17; and xvi. 25, 27; also Ezek. xliii. 19, 22, 25; and xlv. 29. On which subject see also, Horne's "Introduction," Vol. 2, pp. 224, 329, Eleventh Edition. Also, Whitby on 2 Cor. v. 21; and Adam Clarke, on the same.

<sup>2</sup> Col. ii. 9.

## CHAPTER XVI.

### MESSIAH CRUCIFIED.



LET us briefly preface any further observations we may have to make upon the sufferings of Christ by reminding the reader once more of the perfect purity of His life, and two great purposes of it in reference to ourselves. We have already seen that the spotless character of Jesus was an indispensable qualification in Him, as the atonement for man's sins: no imperfect man could have purchased salvation by his sufferings for others. But, besides this, holy scripture declares that two other great purposes in reference to man's salvation were fulfilled by the unalloyed holiness of our Redeemer's character. He Himself declared that "not one jot nor one tittle of the law should pass away until all was fulfilled." And He asserted this, as may be seen by reference to the Evangelists,<sup>1</sup> in vindication of the truth and beauty and goodness of that law. The honour of His Father who gave that law was to be maintained; and the guilt and depravity of man exposed, who lives in habitual violation of it. Our Blessed Lord's distinct assertion, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," leaves Unitarians and ourselves but one alternative, viz., either to conclude and confess that Jesus was perfect man, and knew no sin; or else to conclude and confess that He was mistaken in His mission, and capacities, and made a false statement in reference to the object and results of His life. However, God be praised, we know that in this, as in all other respects,

<sup>1</sup> Matt. v. 17—20; Luke xvi. 17.

our Blessed Saviour did not, could not, err: He knew whence He came<sup>1</sup> and whither He went, and that He came down from heaven to do His Father's will not only in dying for, and thereby redeeming, sinners; but, also, in exhibiting in His life without blemish the holiness of that Father, who had given such law unto men; and the beauty of holiness for men themselves, who unless they follow His example in this respect shall never see God in love. For not only did Jesus "magnify the law and make it honourable," but by doing so, taught those who love Him to do the same,<sup>2</sup> "leaving us an example that we should follow His steps." And besides, this keeping of God's law, without failing in a single point, involved of necessity a part of His atoning sufferings: that part to which we are now about more particularly to allude. For, though to obey was His joy, to be tempted unto disobedience was His pain; and a daily suffering, which our Redeemer endured for us, was that conflict of the spirit against the flesh in completeness, which each of His followers is destined to know in part. But of this I shall speak more at large presently.

At the moment let us consider the sufferings of Jesus in the respect that they were vicarial; i.e., that Jesus suffered not only on man's behalf and for man's

*The sufferings  
of Christ were  
VICARIAL.*

benefit, but literally in man's place or stead. Almost countless are the places, and the modes, in which the new testament asserts the vicarious nature of the sufferings of Jesus. Thus, the passage<sup>3</sup> already quoted, "He hath made Him to be sin for us," means that Christ was made a sin-offering in our stead. As<sup>4</sup> just observed, the word translated *sin* is habitually used, in the books of Moses, for *sin-offering*; and St. Paul uses the word in the same sense in which the Jews of old employed it, in the Greek translation of their holy scriptures. And this view of the sufferings of Jesus is so important that I shall add a few more remarks to impress their vicarial nature upon the reader's mind.

Unitarians do not like the epistles to the Hebrews. They, in fact, impugn its authority, and place it among the books which

<sup>1</sup> John viii. 14.

<sup>2</sup> 2 Cor. v. 21.

<sup>3</sup> Isa. xlii. 21; 1 Pet. ii. 21.

<sup>4</sup> See above, p. 358.

in their opinion, may be questioned by competent judges. That epistle, whether we assign it to St. Paul, or to Apollos, or to any other writer (a question with which we are at present unconcerned), is easily to be divided into two grand subjects: one, the sacrifice of Jesus; the other, His priesthood. And its great value is, that it provides us with an inspired model of the use Christians ought to make of certain parts of the old testament. Yet, if we can find scattered throughout the new testament these same two great doctrines, viz., Christ's atoning sacrifice, and His interceding priesthood, by similar references made to the old, then we have in effect the substance of the epistle to the Hebrews scattered about in such parts of the new testament so referred to. This we can do. The vicarial sacrifice of of Jesus for sinners, and His high-priestly intercession for them at The Father's right hand, are plainly asserted by statements distributed throughout the new testament in a manner very valuably piecemeal; and of the first, viz., the sacrifice of Jesus in the stead of sinners, I now proceed to speak.

The idea of vicarial sacrifice, i.e., of sacrifice by substitution of one for others, pervaded the Levitical institutions; it was their fundamental idea. Thus, the first-national type of sacrifice,<sup>1</sup> Abraham's on Moriah, was vicarial; when he beheld the "ram caught in a thicket by his horns," he instantly understood that the ram was to die *for*, i.e., instead of, Isaac his son; and he "offered him up for a burnt offering in the stead of his son." Similarly, the paschal lamb was<sup>2</sup> a lamb of substitution; was a vicarial sacrifice: on whatever door-posts and lintels the blood of that lamb was dashed, in that house the first-born should be spared. Did any presume to save his lamb, or to neglect the application of its blood? Then he should lose his first-born. Without the lamb Jews were counted as Egyptians. The lamb died that their first-born might live; i.e., the lamb died in the stead of the first-born. This is John the Baptist's allusion,<sup>3</sup> when he exclaims of Jesus, "Behold the lamb of God, that taketh away the sins of the world; or St. Paul's,<sup>4</sup> "Christ our Passover is slain for us, therefore let us keep the feast:" i.e., Christ is slain for, viz., instead of, sinners as the passover lamb was slain for,

<sup>1</sup> Gen. xxii. 13.<sup>2</sup> Exod. xii. 13, 22, 23.<sup>3</sup> John i. 39.<sup>4</sup> 1 Cor. v. 7.

viz., instead of, Israel's first-born. And similar remarks might be made as to the death of the Jewish *Tamid*, or daily sacrifice<sup>1</sup> of lambs. Unitarian writers seem to have a passion for ill-using Greek prepositions;<sup>2</sup> and, because in passages of scripture where Jesus is said to have died *for* men a particular preposition<sup>3</sup> is employed which means not only instead of, but also on behalf of, they would teach us<sup>4</sup> that had the writer's meaning in such places been *instead of*, had Christ died *instead of* sinners, another preposition<sup>5</sup> would have been used, and not the one just referred to. But, we are sure, that when St. Paul (for instance) intended to say *instead of*, he used that very preposition which Unitarians object to: thus,<sup>6</sup> "we pray you in Christ's stead be ye reconciled to God." Apostles entreat sinners to be reconciled to God, not on behalf of, or for the benefit of, Christ; but in the place, or stead, of Christ. So again, "the good shepherd giveth his life for the sheep;" i.e., his life to the lion or the bear to save the life of the sheep; he willingly dies in the stead of his sheep. And so Jesus said, "And I lay down My life for the sheep;" i.e., *instead of* the sheep; in each of which places<sup>7</sup> St. John uses that preposition which Unitarians do not like. Or, still consulting St. John, "Greater love hath no man than this, that a man should lay down his life for his friends," i.e., to save the life of his friends; to die *in the stead* of them; where the same<sup>8</sup> preposition is used. And Christ adds, "Ye are My friends, if ye do whatsoever I command you." Christ died *in the stead of* all those that "obey Him." He commands, as God, whatever He pleases; and His people obey Him, as God. Which is the effect of St. Paul's statement in Hebrews,<sup>9</sup> by dying instead of sinners "He became the author of eternal salvation unto all them that obey Him;" all them who, in penitence, submit to His holy law. Let us take one more example, "For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead: and that He died for all, that they which live should not

<sup>1</sup> Exod. xxix. 38—46.

<sup>2</sup> See above, p. 312.

<sup>3</sup> ὑπέρ.

<sup>4</sup> See J. Scott Porter on "The Atonement," p. 47.

<sup>5</sup> ἀντί.

<sup>6</sup> 2 Cor. v. 20; διόμειθα ὑπὲρ Χριστοῦ.

<sup>7</sup> John x. 11, 15; ὑπὲρ τῶν προβάτων.

<sup>8</sup> John xv. 13, 14; ὑπὲρ τῶν φίλων αὐτοῦ.

<sup>9</sup> Heb. v. 9.

henceforth live unto themselves, but unto Him which died for them and rose again : " "if one died for all, then were all dead ;" *i.e.*, if it be true that one died in the stead of all, then were all those, for whom He died, in a state of condemnation unto death. In which example <sup>1</sup> the same preposition is used. That the preposition referred to does certainly mean *instead of* in some places we are sure, and have already quoted one ; let us take another <sup>2</sup> to impress that fact upon the reader's mind, " Whom I would have retained with me that in thy stead he might have ministered unto me in the bonds of the gospel : " and it has the same force in the passages cited above in reference to Christ's death for sinners. And to close this part of the argument, let us give examples, <sup>3</sup> in which the sacred writers use that very preposition which Unitarians love ; " Who gave Himself a ransom for all ; " *i.e.*, in the place, or stead, of all ; and, " The Son of man came to give His life a ransom for many ; " *i.e.*, in the place, or stead, of many.

No one denies that Christ also died on behalf of sinners, or for their benefit and advantage. That is true, and examples of such use of the word are given below ; <sup>4</sup> but it is not the complete truth, He not only died on behalf of sinners and for their eternal benefit ; but also in their very place, or stead. By which we mean that by the death of Christ the everlasting life in glory of all believers was secured. And that, except Christ had died, man could not have been saved ; and also that, except men repent and believe in Christ as revealed, they cannot even now be saved. The death of Jesus is thus insisted on, because it was necessary to the completion of His sufferings, to the completeness of His mediatorial character, <sup>5</sup> and those sufferings were vicarial, *i.e.*, undergone in man's stead. To illustrate which truth we may cite two other scriptures : even Caiaphas <sup>6</sup> knew " that it is expedient for us, that one man should die for the people ; and that the whole nation perish not ; " *viz.*, it was expedient that Christ, The King of the Jews, should die ; and, by

<sup>1</sup> 2 Cor. v. 15 ; ὑπὲρ πάντων.

<sup>2</sup> Philemon 13 ; ὑπὲρ σοῦ.

<sup>3</sup> 1 Tim. ii. 6. ἀντίλυτρον ὑπὲρ πάντων and Matt. xx. 28, Mark x. 14 ; δύναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

<sup>4</sup> 1 John iii. 16 ; Phil. i. 29 ; See also Glassius' " Philolog. Sac.," p. 484.

<sup>5</sup> Heb. v. 7—10.

<sup>6</sup> John xi. 49—52.



His death, save all the people from the vengeance of the Romans. And so Caiaphas, being high priest that year, was moved to prophesy that Jesus should die for the Jews, and not for the Jews only, but, etc.; that Christ by His death should save repentant Jews, and Gentiles, from the wrath of God. Once more, St. Paul observes that, "Scarcely for a righteous man would one die; yet peradventure for a good man some would even dare to die. But God commendeth His love towards us, in that, while we were yet sinners, Christ died for us."<sup>1</sup> St. Paul's meaning is plainly that some, though few, would give their lives to save the life of a good man; *i.e.*, would die in stead of him; but God has shown His love to us by the fact that Christ died to save the souls of us bad men; *i.e.*, died in our stead; in the stead of all that believe in Him.

Under the Levitical dispensation there was the institution of *ransom*, or *redemption*; and whoever will consult the places referred to below<sup>2</sup> will readily appreciate the correctness of the following remarks. In each case the money, thing, or person, which constituted the redeeming payment, or consideration, was put in the place, or stead, of the thing or person redeemed. Thus, when the people were numbered, every one paid half a shekel, "an offering unto The Lord, to make an atonement for your souls," that there might be no plague among the people. So the field, which any man had consecrated for a time, was lost to him for ever, and given to the priest; if he failed to pay the price estimated for its redemption: if he did not fail, the money was taken instead of the field. So the whole tribe of Levi was taken as the *ransom* of the first-born of all Israel; and for the whole number of first-born, in excess, a certain sum of money was paid down. Such was the Jewish institution of ransom, or redemption; and the same idea, *viz.*, that of substituting one for another, pervades all the sacrifices. Thus, as referred to below,<sup>3</sup> the burnt offering was accepted for a man "to make an atonement for him;" and his sin was pardoned; or, if the whole congregation sinned, the elders laid their hands upon the head of the

<sup>1</sup> Rom. v. 7, 8.

<sup>2</sup> Exod. xxi. 30; xxx. 12; Levit. xxvii. 13, 19, 27; Numb. iii. 44—51; and xviii. 17.

<sup>3</sup> Levit. i. 4; iv. 13—21; ix. 7; xvi. 9, 24; Numb. xv. 27—29; xvi. 47; and xxix.

sacrifice, and it was accepted for them, on that sacrifice was laid the iniquity of them all, and it was "an atonement for them," and their sin was forgiven. In all such cases the sacrifice was typical of the death of Christ, and was accepted in the stead of the person who offered it, viz., in this sense, that his sin was pardoned, and the wrath of God fell not on him. Such is St. Paul's allusion,<sup>1</sup> "Christ has redeemed us from the curse of the law, being made a curse for us," *i.e.*, treated as a guilty person in our stead. In Isaiah's words, "The Lord hath laid on Him the iniquity of us all;" or again, "Who gave Himself for us," *i.e.*, in place of us, "that He might redeem us from all iniquity," etc.; or again, "Who gave Himself a ransom for all to be testified in due time;" the ransom, whether money or person, being taken in the place of the person ransomed. And, lastly, St. Peter,<sup>2</sup> "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot."

As for that particular word At-one-ment, by which we express the benefit of Jesus' sacrifice for us, it means merely reconciliation, or the setting at-one those who before were at enmity. And, when we speak of Christ's atonement, or atoning sufferings, we mean that by the sufferings of Jesus, and in consideration of those sufferings, we, who believe, are brought into a state of reconciliation with God, who before were subjects of His wrath, and at enmity with Him. This is what is meant when<sup>3</sup> the apostles say, "we, who sometime were far off, are brought nigh by the blood of Christ;" or again, that we are "reconciled to God by the death of His Son;" or again, that we are "justified by His blood;" or again, that Christ "His own self bare our sins in His own body on the tree;" and many other such places in the new testament. All which, as I just observed, may be referred for their meaning to the old.

Yet, it is not a correct statement of the great doctrine that Christ died 'in our stead' to represent it as though one good man died for others, who were evil; and, after giving so untrue

<sup>1</sup> Gal. iii. 13; Titus ii 14; 1 Tim. ii. 6; Exod. xxi. 30.

<sup>2</sup> 1 Pet. i. 18.

<sup>3</sup> Ephes. ii. 13; Rom. v. 9, 10; 1 Pet. ii. 24.

an illustration, to affect a shrinking from it as unreasonable or unjust. Reason, and justice, can both approve the doctrine of Christ's vicarial suffering, as stated in the word of God. For Christianity affirms that one ineffably superior to the enjoyments and appeals of mere limited human life; one possessed without measure of the Spirit divine; one already capable of estimating fully the felicities of eternal glory; one mysteriously uniting a perfect human nature with that which was perfectly divine; that such an one gave Himself in the plenitude of love a willing ransom, to suffer in that human nature, for untold myriads of immortal souls, who by His temporary sufferings were rescued from wrath to eternal joy: for souls, whose redeemed multitude may people innumerable worlds. And that even man should do so violates no natural ideas of reason, of justice, or of love: for who, that was certain he had a crown of glory unspeakable laid up for him, would not cheerfully suffer and die, if by his death he knew he should save from eternal woe, his family, his town, his country, the world! Surely man, even man, has long decided, and gloried in the fact, that it is a graceful, and noble, action willingly to die for one's country. On all sides we witness, at home and abroad, vicarial sufferings; and in some cases, fearful agony, and terrible war, cheerfully endured for the sake of one's people. The history of nations may furnish a multitude of instances in which Reason, Justice, and Love have clapped their hands with joy that man, even man, has gloried in suffering and dying for his country. Christ did more. Who shall say how much more? He died in flesh, and suffered for a time in soul, for all countries; His sympathy with man was illimitable; He loved to suffer; and countless souls, from the day of creation until that of doom, have known but one Saviour, which is Christ The Lord. How reasonable, how just, how glorious, how divine, fraught with "joy unspeakable and full full of glory," that one Christ suffered for a time for countless nations of souls immortal. In this just, and reasonable, and holy, vicarial sacrifice the angels, and souls redeemed, rejoice in heaven when they sing,<sup>1</sup> "Worthy is THE LAMB that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing:" and, "Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast re-

<sup>1</sup> Rev. v. 6—14.

deemed us to God by Thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests; and we shall reign on the earth."

THE SAVIOUR'S  
*Supper an or-  
dinance of su-  
preme worship  
paid to Him.*

Let us now contemplate the institution of the Supper which was first indicative, and then commemorative, of such sufferings. That holy institution is a sacrament which Unitarians do not acknowledge, as such. It is far more than a commemoration, which they do acknowledge it to be. It is an act of supreme worship offered to Jesus Christ, as Messiah exalted in divine glory, which they affirm they in no manner believe. Of course, were it but a commemoration, it must cease to have any peculiar religious significance. Similar commemorations of the death of any good, and holy, martyr might be held; and then we make a long and immediate stride to such feast days, as have their earliest type in heathen festivals. But when<sup>1</sup> our Blessed Lord said, "This do in remembrance of Me;" or St. Paul, "As often as ye eat this bread and drink this cup; ye do shew forth The Lord's death till He come:" our Saviour meant in remembrance of Him, as all that Scripture taught, and that He had professed Himself to be; and St. Paul, ye do show forth The Lord's death, and all that He, and we His apostles, have taught you such death implies: viz., the death of Jesus as an atonement, or sacrifice, for man's sin.<sup>2</sup> So that the doctrine of the atonement being denied, and the deity of Jesus upon which that atonement depends, there remains no Lord's Supper in the scriptural sense. They who deny that atonement and the proper character of the Blessed Saviour as GOD-INCARNATE, may hold whatever festival they choose to consider it, but it is not The Lord's Supper of the new testament; and (they are right in so concluding) it is no sacrament. They count "the blood of the covenant an unholy thing." Which truth is more clearly seen by remembering the character of the symbols; and the language with which our Blessed Lord passed them to His apostles.<sup>3</sup> "Take, eat, this is My body which is given for you;" or "This cup is the new testament in My blood, which is shed for

<sup>1</sup> Luke xxii. 19; 1 Cor. xi. 26.

<sup>2</sup> Heb. x. 29.

<sup>3</sup> Matt. xxvi. 26—28; Mark xiv. 22—24; Luke xxii. 19, 20.

you, and for many, for the remission of sins." Thus, the symbols indicate the sacrifice, which consecrated and ratified the testament, *i.e.*, covenant, in Christ's blood: and, unless the symbols be received in such sense, and be accepted as indicative of actual covenant and reconciliation with God by the blood of Jesus, in other words, as indicative of atonement, there is no Lord's Supper to those who take them otherwise. For it is not merely a commemoration; but, so often as received, a fresh ratification of the covenant of pardon and of peace through the blood of Jesus, between our righteous God, and ourselves as helpless sinners. They, who know not Jesus thus as "The Saviour, which is CHRIST THE LORD," have no Lord's Supper. Unitarians do not.

That conversation of our Blessed Lord's, recorded by<sup>1</sup> St. John preceded, some time, the formal institution of the Holy Sacrament. But one must be resolute indeed to cavil, if he suggest a doubt of its having been intended to presage that sacred institution. Be that as it may, the language then employed by the Blessed Saviour illustrates exactly the nature and purpose of that sacrament; and from this language we know that the Lord's Supper, properly received, is an act of supreme worship directed to Christ, as God. He tells the Jews, and His disciples especially, "Except ye eat the flesh of THE SON OF MAN, and drink His blood, ye have no life in you:" and, when they wonder what he can possibly mean, observing, "How can this man give us his flesh to eat?" He explains himself distinctly as not intending to say they must eat His flesh, and drink His blood, really, substantially, and literally, for that would have been an injunction contrary to God's law given to the Jews; that could not be, never has been, and never was intended to be; but spiritually ("it is The Spirit that quickeneth, the flesh profiteth nothing;") by faith, and as an act of supreme, and lowly, worship of Christ, fully impartive of life eternal, to those who so receive it. For he adds, "As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me." We can scarcely require language more precise. As The Father hath life in Himself, and I worship The Father, with utmost and

<sup>1</sup> John vi. 48—63.

ineffable dependence, adoration and praise, continuing instant in prayer, and even all night in prayer to God; and by The Father and from The Father receive The Spirit without measure to sustain and sanctify Me in manhood: so hath He given to THE SON to have life in Himself, and he that *eateth Me*, as I intend, shall live by Me; shall draw down spiritual life from Me: and, for the purpose of doing so, shall worship Me supremely, even as I in manhood worship The Father, continuing long as He will in deepest prayer with utmost dependence, adoration, and praise, and he, and he alone, who so eateth Me, shall receive from Me that same Spirit: and he, even he, shall live by Me.

Unitarians! I entreat your most earnest attention. I have to quote for you words of blasphemy from one of your friends. It is on this awful occasion in which the gentle and holy Saviour, who poured out His soul unto death, is addressing us on "life eternal," that He is charged with having wilfully used offensive and disgusting language. Long have I hesitated to foul my pen with words so hideous and profane. But it is right you should know the whole truth as regards the fatal errors you profess, and (as part of that truth) by what sort of men and arguments those errors have been promulgated. These are the words:<sup>1</sup>—"Jesus knowing their mean and secular motives, and desirous of being forsaken by them, does not condescend to correct their mistake, *but proceeds to express Himself in language still more offensive and disgusting.*" Again: "Our Lord Himself upon various occasions in His public discourses, and particularly in those recorded by St. John, adopting a mystical language in order to conceal His true meaning from the Jews, who accompanied Him from secular and unworthy motives, *to disgust them with His doctrine and to drive them from His presence.*" I ask Unitarians, all among them of serious minds and reverential hearts, anxious to learn the truth, are they content to adopt the principles of any one who writes like this? who so expounds the words of Him who spake as man never spake, and came into the world to save sinners, and first<sup>2</sup> of all "the lost sheep of the house of Israel?" I ask them, Can they feel confidence in advocates who need to

<sup>1</sup> See Belsham's "Calm Enquiry," pp. 41 and 303.

<sup>2</sup> Matt. xv. 24.

talk thus, or else do so wantonly? or can they be content with a cause which requires, as its chosen advocates seem to think, such arguments as these; such profane perversions of holy scripture? I know, of course, that Unitarians are not tied, or wedded, to this advocate, nor to that, in particular; but certain men are recognised by them, as especially and most successfully defending their views; and I observe that even in the year one thousand eight hundred and fifty, the writer, whose words these are, is<sup>1</sup> quoted by your chosen advocate, and is vindicated by him as a brother authority. Surely I cannot be in error in thus exhibiting his dreadful words, as full of odium to the prejudice of Unitarianism. But whither, indeed, shall we look for avowed Unitarian authorities? Why have they never thrown their principles into some fixed form, or code of articles; that kind and considerate adversaries might be spared the risk of inflicting injustice upon the body? To have neglected to do so, as they have from the very first, is not honourable; not honourable to themselves, as a body; not honourable (in another sense) to those who feel constrained to oppose them; not honourable, again, towards the unwary, and unconcerned, who might possibly be allured from various motives within their toils.<sup>2</sup> "Surely in vain the net is spread in the *sight* of any bird."

Here I must enter an affectionate, but decided, protest against Unitarian mutilations of 'Church' services and 'Church' prayers. When our dissenting brethren, who agree with us in all doctrines necessary to salvation, copy the services of the Church of England, and apply them to their own purposes, we do not complain; rather we feel approved and honoured by the imitation; but when Unitarians do so, who differ from us just as light from darkness, we complain not for ourselves, but as a duty for the ill-informed, illiterate, unwary, and neglectful. There lies before me a Unitarian prayer-book of a very superior<sup>3</sup> kind, in which are most beautiful selections from the Prayer-book of the Church

<sup>1</sup> See Yates' "Vindication of Unitarianism," pp. 191, 192, 218. See also p. 229 of that shameful Version of the New Testament published by the Unitarian Society for Promoting Christian Knowledge!

<sup>2</sup> Prov. i. 17.

<sup>3</sup> Forms of Prayer for Public Worship, 3rd edition revised and enlarged. Edward T. Whitfield, 2, Essex Street, Strand. 1861.

of England; and prayer concluded as with ourselves by such forms as "in the name of Thy Son Jesus Christ our Lord," or "through Jesus Christ our Lord:" in which also our service for *Easter-Day*, our *Litany*, our service for *The Lord's Supper*, etc., are very closely followed and carefully imitated; and it becomes my serious duty to warn every professing Trinitarian, whether belonging to the Church of England or not, that such services become abominable the moment Christ's deity is denied: for, 1st, they plead the merits of a creature; and, 2nd, do not even confess that such creature was sinless. The Unitarian Christ is not our Christ: their Christ is man, our Christ is GOD, having taken manhood into deity; and whom, therefore, we worship supremely not as man, but as GOD.

*Thy most precious death and burial.*

It is unhandsome, or something worse, of Unitarians<sup>1</sup> to insinuate that we suppose our Blessed Saviour to have been "by nature and necessity a perfectly holy and impeccable Being, incapable of being influenced by temptation of any kind, and consequently in no respect similar to his followers, or capable of exhibiting to them a proper example of virtue in a state of probation." This language is extremely subtle; but we speak only truth in saying, it conveys a misrepresentation. That Jesus was 'perfectly holy' we maintain as matter of fact, because the Bible says so; whether He was 'peccable,' i. e., could sin or not, we do not feel ourselves called upon to argue. That is a speculative, and profitless question, because in no way affecting the salvation of our souls; or the consistency of our faith. But that Jesus was 'influenced by temptation' is most certain; most painfully influenced; and in such pains lay a great part of "His meritorious cross and passion" for sinners. Thus St. Paul distinctly tells us,<sup>2</sup> "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted:" and again, "For we have not a High Priest who cannot be touched with a feeling of our infirmities; but was in all points tempted like as we are, yet without sin." The temptations which Jesus experienced formed the bitterness of His atoning suffering, day by day, all through His life; when

<sup>1</sup> Belsham's "Calm Enquiry," p. 307.

<sup>2</sup> Heb. ii. 18; and iv.



He<sup>1</sup> "endured such contradiction of sinners against Himself," i.e., witnessed, and sustained, the trial of their unholiness, their falsehood, their impurity, their hardness of heart, against His own perfect sinlessness, and complete union with The Father, which knew not the minutest flaw. Hence He<sup>2</sup> exclaimed, "O faithless and perverse generation! how long shall I be with you! how long shall I suffer you:" hence, again, He<sup>3</sup> was "grieved on account of the hardness of their hearts:" hence, too, at the sight of human woes,<sup>4</sup> as the penalty of sin "JESUS WEPT" at the grave of Lazarus. His immeasurable suffering at the hated presence of the tempter, and horror at the rebellion against His Father's will then suggested to Him, caused angels to be sent from heaven to<sup>5</sup> minister to Him: and when<sup>6</sup> "His sweat was as it were great drops of blood, falling down to the ground," surely He suffered being tempted; and then once more angels came to minister unto Him. Which angelic ministrations indicated the intensity of the sufferings He had undergone; and the glory of the triumph He had so achieved over the tempter. All such sufferings of Christ, day by day, under temptation were a part, and (regarding their duration) one chiefest part of His atoning pains: for thirty years in the foul atmosphere of sin The Holy One of God was redeeming man: and His fulfilment of the perfect law under such temptation is a part of His atoning sufferings as mysterious, as unaccountable, and affecting, as any.

For, I take it to be certain, that in speaking of the sufferings of Christ, as our only hope of salvation, we are not to regard so much His bodily pains, as His spiritual. It would surely derogate from the dignity of our Saviour's manhood to imagine that the thought of death, even of death most painful, could draw from Him tears, or fears, when the same death failed to unnerve the thief who blasphemed Him.<sup>7</sup> If such could be imagined to be the case, our Blessed Lord were not perfect; and we should be justified in saying that many a man has met death, and a more horrible death, with more fortitude than He. Far from Trinitarians be such a mean and carnal view of the sufferings of their

<sup>1</sup> Heb. xii. 3.<sup>2</sup> Matt. xvii. 17; Luke ix. 4.<sup>3</sup> Mark iii. 5.<sup>4</sup> John xi. 35.<sup>5</sup> Matt. iv. 11; Mark i. 13; Luke iv. 13.<sup>6</sup> Luke xxii. 41.<sup>7</sup> Luke xxiii. 39.

Lord. His woes lay just where Unitarians have not placed them, viz., in His temptations: in His thirty years, and more, of struggling with sin, and sinners, the revolting presence of men leprously diseased in their souls; in coming so, and subordinating Himself so, and suffering so, that He<sup>1</sup> might "seek and save that which was lost." Hence it is said,<sup>2</sup> "who in the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared:" the death He feared was not natural death, but spiritual death; it was in this sense<sup>3</sup> He "tasted death for every man;" in this sense<sup>4</sup> He gave His "soul a ransom for all;" in this sense The Father made<sup>5</sup> "His soul an offering for sin." In which places the word *soul* stands not for mere natural life, but for spiritual; for soul as the characteristic being, or substance, of man. And it was in such human soul that Christ tasted, by intellectual perception, the bitterness of eternal woe; as though all the sins of men, hateful unspeakably in themselves, and all the punishment due for them ineffably terrific, had been heaped on Him, The Lord laying "on Him the iniquity of us all." And hence "the strong crying and tears;" hence the sweat "as it were great drops of blood;" hence that exceeding great and bitter cry,<sup>6</sup> "My God! My God! why hast Thou forsaken Me?" Oh, Unitarians! such were the sufferings of Christ; and such is our only hope of salvation! But if you still wish to understand, and hesitate not to sustain "calm enquiry," when your souls ought to be overwhelmed with penitence and joy, know that there is an infinite value in His sufferings which we cannot duly estimate nor express, for "Jesus Christ the righteous is the propitiation for our sins; and not for ours only, but also for the sins of the whole world;" and who can define the value of those sufferings, which have proved an atoning satisfaction for unlimited offences? Unitarians! can you measure, or define for us the natural essence of one sin? Now take it: one little sin—measure it, define it, weigh it, if you can; and being foiled, remember that every sin is infinite; every sin everlasting; every sin an overwhelming flood of ruin which man

<sup>1</sup> Matt. xvii. 11; Luke xix. 10.      <sup>2</sup> Heb. v. 7.

<sup>3</sup> Heb. ii. 9.      <sup>4</sup> 1 Tim. ii. 6.      <sup>5</sup> Isa. liii. 10, 11, 12.

<sup>6</sup> Ps. xxiii. 1; Matt. xxvii. 46; Mark xv. 34.

cannot stay; every sin the leprous humour which frets unto everlasting corruption, unless removed away. You cannot estimate sin; it is the slight divergence from the right line of duty, which the longer it is protracted, leads the surer to infinite distance between God and man. Now, Christ did measure sin, did weigh it, did estimate it, did realize its everlastingly fatal nature, did drink to the utmost the dregs of its bitterness, did measure, did foretaste, did experience, the wrath of God in punishing it.

What! in His human soul? How can this be? How can a finite human soul be equal to such unlimited experience? A veil may be lifted, and man may strain to gaze within, and yet perceive but the faintest traces of the interior; but still perceive enough to produce and justify conviction; and to give a sufficiently rational idea of all that lies within. Just so of this divine mystery, this glorious doctrine of atonement. Who shall say what, and how intense, and how infinitely acceptable before God, are those "groanings, which cannot be uttered" by man, but which the interceding<sup>1</sup> Spirit pours out for saints, before the throne of grace? Who shall say how intense the hatred of sin, the horror of it, the fear of God's wrath against it, which may be, which is, which has been, produced by the same sanctifying spirit, within the soul of many eminent, though not supernaturally inspired, Christians? Is there never a time when<sup>2</sup> "horrible dread" has overwhelmed such? or when a foretaste<sup>3</sup> of "unspeakable joy and full of glory" has carried them beyond themselves? How it is The Spirit thus co-operates with, and sanctifies man's soul, we cannot understand; how that, which Unitarians<sup>4</sup> call the emanation, or influence, from The Most High God, does enter into, does pervade, does establish affinity with the human soul, so that he, who is in Christ Jesus, becomes<sup>5</sup> a new creature, none can fully explain or understand, though multitudes have experienced; but, in such very fact lies the illustration, and (so far as permitted) the explanation of the atoning sufferings of Christ. He suffered in His human soul (not body only, but soul) in His human soul, intensified by The Holy

<sup>1</sup> Rom. viii. 26.

<sup>2</sup> Ps. xl. 2; lv. 5; cxix. 53.

<sup>3</sup> 1 Peter i. 8.

<sup>4</sup> Yates' "Vindication of Unitarianism," p. 264.

<sup>5</sup> 2 Cor. v. 17.

Ghost to that unlimited extent, which was demanded by a power to appreciate all the sins, and all the woes, of all manhood, and all the wrath of God for all eternity against them: for <sup>1</sup>“The Father gave not the Spirit by measure unto Him.” That is the doctrine of atonement, that is the nature of atonement, so far as God has been pleased to make known that mystery to man; and in such atoning respect it is that Christ is the object of saving faith to sinners. Without atonement, believed in and acknowledged, there is no saving, living, loving faith. It is not enough to know Christ; but we must know Him, as crucified; and this was what St. Paul meant when he said he determined to know nothing among the Corinthians<sup>2</sup> but “Jesus Christ, and Him crucified,” viz., as the atonement for man’s sin.

Now, if such be indeed the nature of atoning sufferings, we may draw, with much certainty, the conclusion that Christ was God. We may not be, we are not, able to understand in what mode the manhood became so united to deity that its sufferings were capable of being an infinite satisfaction; but this we may know, can understand, and can conclude, that no inferior being, no finite creature united to manhood could have been so. For such sufferings imply a complete appreciation of the will of God; they indicate a power of seeing sin as God sees it; a power of estimating God’s wrath, as God exhibits it; a power of comprehending eternal woe, as God perceives it in unlimited duration. And all this implies a knowledge which holy scripture justifies not our assigning to any angel, or other finite creature; in short, it implies the possession of powers possible to God alone. And such powers He possessed who<sup>3</sup> “loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever, Amen.” In which verse John applies to Christ “the power and the glory,” which Christ in manhood applied to “Our Father which is in heaven;” “for thine is the kingdom, the power and the glory, for ever and ever, Amen.” Another indication of His equal godhead.

<sup>1</sup> John iii. 34.<sup>2</sup> 1 Cor. ii. 2.<sup>3</sup> Rev. i. 5, 6.

*The events of  
the Crucifixion:  
and the male-  
factor's prayer.*

But how can we contemplate the<sup>1</sup> incidents of Calvary, and conclude that Christ was but man? "The veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;" "it was about the sixth hour, and there was darkness over all the land until the ninth hour;" "and all the people that came together to that sight, beholding the things which were done, smote their hearts, and returned." Now, if Unitarians choose to say 'all this may have happened, though He were mere man,' of course we cannot deny it. All this might have happened at the death of any one of the great prophets, or even of any one of the little prophets (if any prophet can be fitly termed so) or even of John Baptist, or of any one less than he; as our Lord Himself describes every prophet, however great, born in the course of natural generation. But, as matter of fact, such things never had happened; and people knew that, and felt that, and smote their hearts in grief and terror, and hastened from the scene. Moreover, every incident recorded was typical of some great sentiment connected with The Saviour's death; the sun at noon-day was eclipsed, and continued so throughout the most brilliant part of that day, to intimate<sup>2</sup> that the true light of the world had left them; the veil of the temple, which screened the holiest of all, was rent in twain, to indicate that henceforward men<sup>3</sup> had "boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say, His flesh;" the very graves were subsequently opened, and many bodies of the saints arose, and appeared unto many: to declare<sup>4</sup> that Christ was "the resurrection and the life;" and that he that believeth in Him, though he were dead yet should he live; and he that liveth, and believeth in Him, shall never die.

However, the deity and the manhood of Jesus were carefully exhibited throughout the terrors of the crucifixion.<sup>5</sup> His manhood by the exclamations, "My God! My God! why hast Thou forsaken me"? or, "Father, into Thy hands I commend my

<sup>1</sup> Matt. xxvii. 51; Luke xxiii. 44.

<sup>2</sup> John i. 4—9, and xii. 34—36.

<sup>3</sup> Heb. x. 10—22.

<sup>4</sup> John xi. 23—27.

<sup>5</sup> Matt. xxvii. 46, and Luke xxiii. 46.

spirit;" and His deity in that act of supreme mercy which has been recorded for the encouragement of penitent sinners to the end of time. Unitarian writers<sup>1</sup> seem to avoid, in their defences, any allusion to the prayer of the thief upon the cross. But upon turning to the (so-called) "Improved Version of the New Testament," I find this observation, "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in Paradise."<sup>2</sup> This verse was wanting in the copies of Marcion, and other reputed heretics," etc. Of Marcion we have spoken before,<sup>3</sup> and the reader will probably have no difficulty in accounting for the fact that Marcion's copy had not the verse alluded to. The motive for its elision is plain enough; and none the less so that the prayer, "Lord! remember me when Thou comest into Thy kingdom" is undisputed. Yet the presence of this verse may convict the Unitarian. The thief uttered a prayer: a prayer as to supreme deity. The word 'Lord' can have no less meaning here. Suppose we try, 'Sir! remember me when thou comest into thy kingdom!' The thief, by allusion to the kingdom, acknowledged Christ as THE MESSIAH; and to Him as THE MESSIAH applied that title LORD. It was a prayer to Jesus, as to supreme deity, for life, and honour, and glory, in that great kingdom, which all God's people are now awaiting. That Jesus did hear, and could hear this prayer, is clear, for He was made to hear the other malefactor's railing; and that other malefactor, on the one side of Jesus, was made to hear the rebuke of the penitent on this side Jesus; the voices crossed our Blessed Lord. And as the malefactors heard each other well, so more certainly Jesus must have heard the prayer addressed to Him as unto supreme deity. If Jesus, then, did hear such a prayer addressed to Him, and did not rebuke it when He could, he died in sin, he died in idolatrous sin. For, upon the supposition that He was not God, He permitted without rebuke, an act of fatal idolatry to be perpetrated by the wretched thief, who was sinking fast into eternal doom. Are Unitarians prepared to accept this conclusion? That The Saviour could hear, and did hear the prayer so addressed to Him, is plain:

<sup>1</sup> e.g. Mr. Yates in his "Vindication," and Mr. Belsham in his "Calm Enquiry."

<sup>2</sup> See, on Luke xxiii. xl.

<sup>3</sup> See above, pp. 340, 342.

the penitent thief took care that He should; that our Saviour at that time could speak, and did afterwards speak, is plain; for three whole hours<sup>1</sup> elapsed before He exclaimed, "Father, into Thy hands I commend My spirit;" and, having said this, gave up the ghost; and it was during three preceding hours He conversed upon the cross in the manner recorded by the Evangelists.<sup>2</sup> If, then, Unitarians would account for the silence of their advocates respecting the thief's prayer, by the assertions made in the Unitarian testament, one does not see what they gain by it, but refutation. The prayer itself is undisputed, only the authenticity of the recorded answer is questioned; but, upon Unitarians' own admission, it was listened to unrebuked; and, according to their ideas, that fact destroys their best, and purest, views of Jesus.

The truth is, there is no authority for disputing the passage. It is, and ever has been, undoubtedly a part of the sacred text. Jesus' answer is recorded by The Holy Ghost, "Verily, I say unto thee, To-day shalt thou be with Me in Paradise." And the incident presents a clear instance of supreme worship paid to Christ upon earth under circumstances the most fearful, in regard to each person concerned. A prayer offered up to Him for eternal life, and glory; and a prayer answered by Him to that effect, and accepting the title LORD, which in this place is equivalent to supreme deity. A prayer answered with salvation, viz. bliss in the place of souls departed, awaiting future and completed bliss in the body in the kingdom of glory. Perhaps, I may be excused for expressing surprise that any Trinitarian commentators have expressed doubt, or speculation, as to the nature of the kingdom alluded to by the praying thief. To me (may I be forgiven for saying so) the circumstance appears as clear as light; and that there can be no doubt as to the nature of that kingdom. Let us only conceive this poor penitent thief to have been some Hebrew villager, poor and destitute as Lazarus; let us only conceive that in his most obscure hamlet (though, perhaps, he was native of some populous town) there was but one faithful priest, or Levite, or layman of any sort, and then Messiah's kingdom as such a man would explain<sup>3</sup> Daniel's prophecy, and

<sup>1</sup> Matt. xxvii. 45—50.

<sup>2</sup> Luke xxiii. 43—46.

<sup>3</sup> Dan. vii. 13, 14.

correspondent scripture, could scarcely fail to have been heard of, by the people he conversed with and instructed. It seems to me we do no justice to Hebrew theology; and that a bad habit of writing down Judaism has prevailed among christian divines; whose learning, and soundness as theologians, has by no means been exhibited by doing so.

*Conclusion of  
this Chapter.*

Here, then, I close my observations upon the atoning sufferings of Jesus: trusting that in the last two chapters it has been clearly shown that no sinful man could have atoned for other sinners' sins: and that, therefore, Jesus was a man without sin: that it has been shown that no mere man could have atoned for sins, and that therefore, Jesus was more than man: that it has been shown that no finite creature, however exalted we may conceive him to have been, could have estimated, or felt, or endured, the weight of sin immeasurable, nor of the consequent wrath of GOD MOST HIGH; could have estimated, or measured, that wrath of Infinite Deity; and that, therefore, he who did so (and Christ did) must have had spiritual perception which equalled, and knew, the infinity of the mind of God; and that therefore Christ who did so was GOD: and in no sense less. A conclusion which repudiates Arian sentiments of every kind.

This is an occasion on which no Christian needs be ashamed of his principles, nor fear to be accused of ostentation in his piety. I desire no better place for communing with my Unitarian brethren than the cross of Christ. If I have exceeded the tone, and limits, of fair and charitable discussion I ask their pardon. If I have used one harsh term, or spoken with undue warmth in maintaining the honour of our Saviour, I hope they will forgive it. I have wished to speak in the spirit of meekness and of love, believing with all my soul that neither they nor I can hope for peace but through the precious blood of Christ as GOD-INCARNATE. And when we die, and the secret is uncovered, when faith is no longer needed, but we may know even as we are known, may they and I at that time, know the prayer, and have grace to use it like the dying thief: "Lord! remember me when Thou comest into Thy kingdom."



## CHAPTER XVII.

### CHRIST IN GLORY.



GREAT matter in favour of Unitarians, as they suppose and allege, is that Christ's power was derived, or given to Him by The Father. But, as already explained, their views in this respect are based upon misapprehension. Of course there is a sense in which that which is begotten, or proceeding, may be said to be *derived* from that which begets, or puts forth. If then the word *derived* (which is not scriptural) be used synonymously with *begotten*, and *proceeding*, (which are) Trinitarians have no objection to the use of the term. For of The Son it would then mean that He was eternally derived from The Father, and therefore co-existent with, and of the same essence or being, with The Father; and of the Holy Ghost, that He was eternally proceeding from The Father and from The Son; and, therefore, was co-eternal, and co-essential with The Father and The Son. But if the term *derived* be applied to Christ, as to His power, or attributes of any kind, in a sense to imply inferiority, then, we maintain, Unitarians are without any scriptural authority for the assertion.

*The miracles and resurrection of Christ were by His own power.*

Thus, of Christ's miracles,<sup>1</sup> it is very strongly argued that they were done solely by the power of God, imparted to Christ, and afford no proof whatever of His deity. An inference, which is partly true, and partly false. True when such miracles are viewed in respect of Christ's humanity; and, therefore, Jesus

<sup>1</sup> Yates' "Vindication of Unitarianism," pp. 81, 215.

Himself says, "The Father which dwelleth in Me He doeth the works." False, when viewed in regard to His deity, proved from other sources. The fact that Jesus prayed at the grave of Lazarus, for their sakes who stood by, is urged as a reason for concluding that he never wrought a miracle, without previously praying for power to do so. But, besides that John does not say, nor give us reason to believe, that Jesus prayed for power to work that miracle, his doing so (even if He had always done so) would have argued nothing against the deity of Him, who in completeness of the manhood prayed always, and continued all night in prayer to God. Such an inference from one miracle, even if just in that case, cannot rightly be extended to others, in direct opposition to the inspired records of the Evangelists. And that Christ did work miracles by His own power, and without prayer for power, in such a manner as to amaze the standers by, is certain enough from the following cases<sup>1</sup>—the leper cleansed; the centurion's servant healed; the two blind men, and the dumb man, healed; the devils cast out; the thousands fed: the sea calmed, etc. It is urged, however, that neither Christ's disciples, nor the people who were present, inferred His deity from these miracles; on the contrary, "they glorified God, who had given such power unto men." And well they might: for that Jesus stood before them as man is certain; no wonder they halted, and were amazed, and could not conceive that He was God. Still, they did conceive enough to overturn the Unitarian. They could not understand how He could so do His miracles, and yet be only man; and, at last, His miracles did so astound them, that they were forced to conclude, and did acknowledge by reason of such miracles that He was The Messiah, The Christ, The Son of the living God. Thus, say<sup>2</sup> they, "It was never so seen in Israel:" "And all the people were amazed, and said, 'Is this The Son of David?'" "Then they that were in the ship came and worshipped Him, saying, Of a truth Thou art The Son of God." Again, "And they were astonished with a great astonishment;" or, "And they were all amazed, and spake among themselves, saying, What a

<sup>1</sup> Matt. viii., ix., xii. and xiv.

<sup>2</sup> Matt. ix. 33; xii. 23, xiv. 33; Mark vi. 42; Luke iv. 36; viii. 25.

word is this ? for with authority and power He commandeth the unclean spirits, and they come out ;" or again, "What manner of man is this ! for He commandeth even the winds and the water, and they obey Him." From all which scriptures it is abundantly clear that our Blessed Lord did work His wonders before the people, as by His own authority and power, and in such sense and manner as had never been seen nor heard of in the history of Israel ; and that the people, and His apostles, felt and acknowledged this with amazement ; and did eventually conclude, from such very miracles, that He was The Messiah, The Son of God. Thus our Saviour wrought, not as Moses, nor Elijah, nor Elisha, but in His own proper character and right, and in His own proper way ; and for the purpose of throwing out this proof of His Messiahship, and consequent deity, into clearer, and more impressive, relief, it was<sup>1</sup> ordained that "John did no miracle ;" and, moreover,<sup>2</sup> that such miracles were the appointed proof by prophecy of His Messiahship, and all which that implied—"Go your way, and tell John what things ye have seen and heard ; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in Me." Christ wrought miracles in His own name ; never in one instance appealing to the name of His Father, and the miracles wrought by His apostles, whether during His life or after it, were wrought by them not in the name of The Father, but absolutely in that of Christ alone ;<sup>3</sup> and He Himself professed to give them the power. That the people, and the apostles, did not readily apprehend the deity of Christ is perfectly certain ; the wonder is they apprehended so much and so quickly ; but the great truth of all was gradually unfolded to them : Peter being the first apostle, and Thomas the last, to make the glorious confession. This makes nothing in favour of the Unitarian view of Christ's miracles ; because it cannot contravene the distinct statements of scripture just quoted to prove that never, in the history of Israel, did any mere man work miracles, as Jesus wrought His.

<sup>1</sup> John x. 41.<sup>2</sup> Isa. xxxv. 5 ; Matt. xi. 5 ; Luke vii. 22.<sup>3</sup> Matt. x. 1 ; Mark xvi. 17 ; Luke ix. 11, and x. 17—19 ; and xxi. 15 ; Acts iii. 16, and xiv. 8.

The proper use of the argument from Christ's miracles appears to be this—not to treat them as a main proof of His deity, but of His Messiahship; and from His Messiahship to reason up by other scriptures to His deity. In short, we cite the miracles by their kind, and mode, in confirmation of our arguments.

Now, Christ's greatest miracle of all was His resurrection from the dead. Resurrection by His own power. And if such a tremendous fact can be interpreted as Unitarians would interpret it, of mere man, one does not see the use of reasoning with such people; nothing in this world can convince them. For, as to this fact, they are careful to inform us<sup>1</sup> that Christ was raised from the dead by God The Father. Thus, "The Unitarians also believe that Jesus was raised to life by the power of God, agreeably to His own predictions." And they are perfectly correct. Nothing is more certain than that Jesus was raised from the dead by The Father Almighty. I subjoin a list of texts which prove this; but one quotation is enough for the purpose:<sup>2</sup> "And to wait for His Son, whom He raised from the dead, even Jesus, which delivered us from the wrath to come." So far, perfectly correct: nothing is more certain, from holy scripture, than that God The Father raised up Jesus, and exalted Him at His own right hand in heavenly places. But, then, they forget to add that our Blessed Saviour distinctly affirms<sup>3</sup> that He would raise Himself from the dead; such was His prediction; and a false prophet were He, if He did not so; if He did, He never was mere man. "What sign shewest Thou unto us, seeing that Thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. But He spake of the temple of His body. When, therefore, He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the scripture, and the word which Jesus had said." And I hope my readers will do the same; for if so, nothing will be more certain to them than that Jesus raised

<sup>1</sup> See Belaham's "Calm Enquiry," p. 293.

<sup>2</sup> Rom. vi. 4, and viii. 11; 1 Cor. xv. 15; Col. ii. 12; 1 Thess. i. 10;

2 Tim. ii. 8; 1 Peter i. 21.

<sup>3</sup> John ii. 19.

Himself from the dead. How then was He man, mere man? How was He less than God? for what creature (and if less than God He was but a creature) what creature has power in his own right over death and the grave? The truth is, that holy scripture represents both The Father and The Son, in the mystery of divine unity, as co-operating in all matters necessary, like Christ's resurrection, for the salvation of man; and, hence our Lord, on another occasion,<sup>1</sup> declared, "Therefore doth My Father love Me, because I lay down My life that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down: and I have power to take it again. This commandment have I received from My Father." Thus, in the great work of Christ's humiliation to save sinners, The Father and The Son co-operate: the one willing, the other delighting to do that will. Moreover Unitarians, who tell us, and truly, that The Father raised up Christ, seem to forget that one of the passages, which asserts that very truth, does also assure us of the superhuman nature of Jesus; and that, therefore, He could not have been, as they suppose, mere man:<sup>2</sup> "Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it." Why not possible, if mere man?

Enough upon the glorious resurrection; let us turn to contemplate, the ascension of Jesus. Unitarians have certainly a style of speech peculiar to themselves; and, when they make admissions at all, make them with an air of candour, and conscious liberality, which is quite interesting. Hear one of them<sup>3</sup> speak of the ascension. "The Unitarians further believe, that after giving sufficient proofs to His disciples, for forty days, of the truth of His resurrection, He was in a miraculous manner withdrawn from their society, a circumstance which is described as an ascension into heaven." No doubt, it was a circumstance! and is described as an ascension into heaven! But suppose we read the description:<sup>4</sup> "And when He had spoken these words, while

<sup>1</sup> John x. 17.

<sup>2</sup> Acts ii. 24.

<sup>3</sup> See Belsham's "Calm Enquiry," p. 293.

<sup>4</sup> Acts i. 9.

they beheld, He was taken up, and a cloud received Him out of their sight. And while they looked stedfastly toward heaven as He went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Such is the circumstance! and such is the description! written by the finger of The Holy Ghost: with such minuteness, and such repetition of the idea of literal ascent and descent that we can hardly doubt it was inspired in such a manner in anticipation of the Unitarian heresy. I entreat my less educated Unitarian brethren not to allow themselves to be deluded by such words as those I have just quoted: they are not less than insulting to their common understandings. The sacred writer leaves us but one alternative, either to tear the place out of the holy Bible, and refuse to believe; or else to accept the language as of a literal ascension into heaven. But mind, my dear readers, the correctness and authenticity of the passage is fully admitted by all Unitarians.<sup>1</sup>

Then note the importance of this literal ascension. It throws a literal force upon all those places previously treated of,<sup>2</sup> in which Christ is spoken of as having come down from heaven.<sup>3</sup> I subjoined a list: and Christ's pre-existence is, therefore, clearly proved: viz., that He was in heavenly glory with The Father; and, therefore, cannot be, as these Unitarians suppose, mere man. The literal ascension being admitted, a literal descension is admitted: and, by consequence, the force of all such passages in which our Saviour, and His apostles, speak of Jesus as having so come down from heaven: and that in the very sense affirmed in such places; which I have abundantly showed to be of deity. As St. Paul expresses it, "The first man is of the earth, earthy: the second man is The Lord from heaven." Moreover, Unitarians seem to forget that Christ's coming to judge has a correlative force with St. Luke's description of the ascension. "The Unitarians believe that Christ is appointed to raise the dead,

<sup>1</sup> See "Improved Version New Testament," pp. 288, 289.

<sup>2</sup> See above p. 282, where the list is given.

<sup>3</sup> Also see Belsham's "Calm Enquiry," pp. 294, 297.

and to judge the world." But it is distinctly affirmed, again and again,<sup>1</sup> that Christ will descend from heaven to judge. "For The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: then we," etc.; again, "For our conversation is in heaven, from whence also we look for The Saviour, The Lord Jesus Christ, Who shall," etc. Thus the literal ascent to heaven after death and the literal descent to judge, have a correlative power to throw convincing light upon those scriptures, already cited, which say that Christ came down literally from heaven to take our nature upon Him; and show the unscriptural character of opinions held by Unitarians, who "profess to prove that those passages in which Jesus represents Himself as having descended from heaven, signify nothing more than the divine original of His doctrine." As for their idea that to speak of Christ as literally in heaven above, is derogatory to sound reason because tending to localise the presence of God, who is Omnipresent, it is manifestly vain: for scripture abundantly teaches us to use such language, without in the least localising deity; in proof of which our Lord's prayer is enough to cite; which teaches us to say, "Our Father, which art in heaven."

*Christ as our  
intercessor, and  
as absolute giver  
of life.*

The object of Christ's glorious resurrection and ascension are stated every where in the new testament to be to carry into active and personal operations the ministrations of The Holy Spirit for the effectual salvation of His people. "He died for our sins, and rose again for our justification." So that Christians are taught to look immediately, and absolutely, to Him for all those blessed gifts upon which their eternal peace depends. Thus "When He ascended up on high He led captivity captive, and received gifts for men; yea, even for the rebellious also." Received, that is, from The Father; working, in the divine economy, as already explained in willing subordination<sup>2</sup> to the Father. This truth is conveyed in that scripture which speaks<sup>3</sup> of the exceeding greatness of God's power "toward us who

<sup>1</sup> Phil. iii. 21; 1 Thess. iv. 16.

<sup>2</sup> See above, chap. xiv.

<sup>3</sup> Ephes. i. 19.

believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come : and hath put all things under His feet, and gave Him to be the Head over all things to His church, which is His body, the fulness of Him that filleth all in all." A passage of the new testament which illustrates the force of the one hundred and tenth Psalm in the old, describing The Father's joyful exaltation of The Son after humiliation in Messiahship ; a passage which is closed with a distinct assertion of deity, unless we are prepared to believe that any creature " filleth all in all," and is, therefore, infinite and incomprehensible. Similarly all the gifts of grace without exception, or limitation, of any kind are declared to be bestowed upon us by THE SON ; appointed to such office in the divine economy by THE FATHER. Saith St. Peter,<sup>1</sup> "The God of our fathers raised up Jesus whom ye slew, and hanged on a tree. Him hath God exalted with His right hand to be a Prince, and a Saviour, for to give repentance to Israel, and forgiveness of sins." Saith St. Paul, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption ; that, according as it is written, He that glorieth, let him glory in The Lord."

But a most important argument, and one fatal to Unitarianism, follows from these facts ; one which I beg the candid Unitarian to look at well, and again and again ; for it is absolutely destructive of the errors of Unitarianism, even according to their own avowed opinions. It is certain, and admitted by Unitarians themselves, that all spiritual gifts, or graces, in the human soul are produced by The Spirit of God, which Spirit of God Unitarians call an effluence, or emanation, from THE ONE GOD MOST HIGH ; and indeed, tell us that The Spirit of God is only another form of the name of GOD Himself. But since all spiritual gifts and graces are bestowed upon His church by THE SON, it follows that THE SON sends The Spirit of God by whose presence in man's

<sup>1</sup> Acts v. 30 ; 1 Cor. i. 30, 31.



soul such graces are produced. Hence the doctrine of what Trinitarians term the procession of The Spirit from THE SON as well as from THE FATHER; which doctrine St. John distinctly states as follows:<sup>1</sup> "But when The Comforter is come, whom I will send unto you from The Father, even The Spirit of truth, which proceedeth from The Father, He shall testify of Me." Since, then, Unitarians admit that The Spirit of God is, at the very least, an emanation from GOD MOST HIGH, how can Jesus Christ, if the Unitarian opinion that He is a creature be correct, send from himself The Spirit of The Most High God? If Christ himself sends The Spirit of God, bestowing (as He does) all spiritual graces upon His church, there is but one rational conclusion to be drawn, viz., that Christ is God. I shall return to this subject in the next chapter.

But, as previously observed, salvation though the free gift, is also the conditional gift of God. And the great condition of all was that an atonement should be found; and the benefits of this atonement brought home to each believer's soul by the active exercise of faith. And Christ being such atonement, faith is directed to Him as its proper object: to Him as the giver of salvation, in whatever manner set forth in holy scripture. Now when St. Paul stated that "Christ died for our sins" he briefly affirmed the doctrine of atonement: and when he added "rose again for our justification," he further affirmed the doctrine of intercession, viz., that Christ has risen from the dead, to plead before The Father the fulfilment in His own person of those conditions upon which life could be granted; and to claim before The Father as His<sup>2</sup> "purchased possession" the souls of all those who believe in Him. That this doctrine of intercession is asserted in holy scripture beyond reasonable contradiction one may suppose clear enough from the following passages:<sup>3</sup> "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us;" "For there is one God, and one Mediator between God and men, The Man Christ Jesus; who gave Himself a ransom for all, to be testified in due time:"

<sup>1</sup> John xv. 26.

<sup>2</sup> Ephes. i. 14.

<sup>3</sup> Rom. viii. 34; 1 Tim. i. 5; Heb. vii. 25; ix. 15; 1 John ii. 1.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them;" "And for this cause He is the Mediator of the new testament:" "My little children, these things write I unto you that ye sin not; and if any man sin, we have an advocate with The Father, Jesus Christ the righteous, and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Then, turning first to Unitarians, such as those who maintain the mere humanity of Jesus Christ, and will not even assert that He was sinless, do they accept the statements of the intercession, or do they not? If they do not, what limit are we to put to their rejection of the plainest scripture, notwithstanding the great reverence for it, and power to elucidate it, which they boast so loudly? If they do; then assuming, as they do, the frail manhood of Jesus, upon what foundation of acceptance do they base His intercession? If they do, then according to their own views, they hold a worse doctrine than that commonly known by the name of "the intercession of saints."

But the fact is, that the intercession by Jesus is based upon the atonement which He made. And they who deny the one must needs deny the other; and be left without any mediator or intercessor in the presence of "the great and terrible God." The proper scripture to which to refer for proof of this is the Epistle to the Hebrews; and especially to those parts which I have marked below.<sup>1</sup> And, whoever examines those scriptures will perceive that the ground of Christ's intercession for penitent and praying believers is, that having taken the manhood into God and suffered upon the cross, one sacrifice of Himself once offered, "He has now entered in the holiest of all," "into the presence of God for us," to plead such "blood of sprinkling," to plead such sacrifice as our High Priest; and to pray The Father for us that we may be saved. Hence the intercession is precisely correlative to the atonement, and is based upon the sufficiency of the sacrifice for sins then offered. Turning, then, to Unitarians, such as those who acknowledge the pre-existence of

<sup>1</sup> Heb. iv. 14—16; v. 1—10; vii. 23—28; ix. 11—28: x. 19—24, and xii. 24.

Christ, and conceive Him to have been some great being "nearly allied to God in His endowments and offices;" what ground have they for expecting effectual intercession? What power have they of proving that any finite creature, who could not offer a perfect sacrifice, can nevertheless conduct a perfect intercession? What merits to satisfy God's will could such a finite creature plead? What scripture can they produce us to show that such merits would be accepted? Nay further; all that has gone before will prove that such Unitarians have no advocate with The Father, no mediator of the new testament, no intercessor at the right hand of the Majesty on high; for let the epistle to the Hebrews be studied, and you will perceive that this intercession is based for acceptance upon the Sonship. "Seeing, then, that we have a great high-priest, that is passed into the heavens, Jesus THE SON OF GOD, let us hold fast our profession:" "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh THE SON, who is consecrated for evermore."

However, as elsewhere<sup>1</sup> observed, Unitarians make some objection to the Epistle to the Hebrews. It may, therefore, be desirable to notice that, as with respect to the doctrine of atonement, so in regard to that of the intercession, we are not dependent for its proofs upon this epistle. Other scriptures, found in various places of the new testament, affirm the same doctrine with sufficient distinctness. And when, for instances,<sup>2</sup> St. Mark tells us that "after The Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God;" or when Stephen gazes stedfastly into heaven, and declares he sees "The Son of man standing on the right hand of God;" or when St. Paul declares to the Colossians, that "Christ sitteth on the right hand of God;" all such scriptures announce the truth contained in the passages from the epistle to the Hebrews, below referred to.<sup>3</sup> And we must not read them of the mere fact that Christ is exalted to the right hand of God, without remembering at the same time the purposes of salvation for which He is there. These both St. Paul and St. John otherwise, and

<sup>1</sup> See above, p. 360.

<sup>2</sup> Mark xvi. 19; Acts vii. 55; Colos. iii. 1.

<sup>3</sup> Heb. i. 3; vii. 25; viii. 1—6; ix. 4—15; and xii. 2.

distinctly, express. Thus<sup>1</sup> St. Paul, when writing to the Romans, "Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us;" or to Timothy, "For there is one God, and one mediator between God and men, the man Christ Jesus;" and St. John, "And if any man sin, we have an advocate with The Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world;" or the same John, when he describes Jesus as "in the midst of the throne . . . a Lamb as it had been slain." All such passages describe the mediation, or intercession, of Jesus which is founded in the perfect sacrifice of Himself once offered: and are to be properly referred to the one hundred and tenth Psalm for their scriptural significance, and explanation, "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool;" and "Thou art a priest for ever after the order of Melchisedec." This is the very thing which is done, at greater length, in the epistle to the Hebrews. The priesthood of Jesus is exercised as Adonāi at the right hand of God: an intercessory priesthood based upon the atoning sacrifice He made of Himself, once for all; and that atonement derives all its virtue, and efficacy, from His sonship. He is High Priest, Mediator, Intercessor, Advocate, as THE SON; and this sonship means His deity. Without that deity, no intercessor; without belief in that deity, no intercession.

My Unitarian brethren, are you content to close with this dreary conclusion? and to be left without God in the world? God will not approach you, except through His well-beloved Son; and if you will not receive that Son as sent, you cannot receive or be reconciled to Him who sent Him.

*Supreme worship paid to Christ in heavenly glory.*

Told so plainly as we are that all spiritual gifts and graces are bestowed upon the Church by Jesus, we may well anticipate that He shall be represented in holy scripture as the object, in His heavenly exaltation, of supreme worship by His people; but, of course, this fact is stoutly denied by all Unitarians. I have just explained that even prayer to The Almighty Father in the name

<sup>1</sup> Rom. viii. 34; 1 Tim. ii. 5; 1 John ii. 1; Rev. v. 6.

of Jesus implies the admission of His deity; for, that as His atonement, so His mediatorship, depends for its efficacy not upon any human merits which appertained to Him, but upon merits infinitely perfect by the union of His deity with manhood; or, as the Church has phrased it, by His having taken the manhood into God. And, indeed, our Blessed Saviour when directing His apostles and people to pray in His name, intimates that such prayers unto The Father may also be considered as addressed to Himself; and promises in His own name that He will answer such prayers by His own power.<sup>1</sup> "And whatsoever ye shall ask in My name that will I do, that The Father may be glorified in The Son. If ye shall ask anything in My name, I will do it." But John distinctly enjoins the duty of praying to Jesus, as THE SON OF GOD, in whom all true Christians believe unto the saving of their souls, and notes such prayer to Jesus as the best proof of our confiding faith in Him. "And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us: and if we know that He hear us, we know that we have the petitions that we desired of Him." Such a doctrine, viz., that of prayer to Jesus, is no more than the rational consequence of the announcements so distinctly and abundantly made<sup>2</sup> in the new testament that life eternal is the absolute gift of Him, whom The Father hath appointed to be heir of all things: and who rules over His own house as THE SON, appointed to that end by The Father, who is pleased that in Him should all fulness dwell. But let us look to facts. That prayer, as an act of supreme worship was offered up to Christ, and answered by Him, even when on earth, we have seen most impressively from the case of the dying thief: and we shall be able to perceive the same great duty even more distinctly in reference to Jesus now exalted in glory.

Other cases I shall notice in the margin presently; but for convincing instances of prayer, as supreme worship, offered up

<sup>1</sup> John xiv. 13; xv. 16; xvi. 23; also, 1 John v. 14, 15.

<sup>2</sup> John i. 14; v. 26; vi. 37—40; x. 28; and xi. 25; 1 John i. 2; ii. 25; v. 11, 12. I select from John only, that the young reader may remember John wrote especially against Cerinthus and his followers, the earliest Unitarians.

to Jesus shall, for brevity's sake, confine myself to the select Unitarian advocate; who admits that he cannot answer the cases cited; and (as it appears to me) should be held by every earnest, and judicious, reader of his work to give up the controversy by such admission.<sup>1</sup> St. Paul, unlike Unitarians, was a firm believer in the personal existence, and active agency upon earth, of evil spirits; and, especially, of one chief evil spirit, the peculiar adversary of souls. Perhaps St. Paul remembered the places in his own Hebrew scriptures, to which I have referred below;<sup>2</sup> where their existence and agency are so clearly spoken of. Or, having received the gospel by especial revelation of The Lord Jesus,<sup>3</sup> it is possible that St. Paul had learned from Him their evil nature, existence, and agency against mankind, as continually insisted on by Him, when on earth, according to the records of evangelists.<sup>4</sup> These scriptural facts, though of small authority with Unitarians, would no doubt be more than sufficient to convince a learned Hebrew Christian like St. Paul. And, accordingly, we find that he, and his brother apostles, habitually allude<sup>5</sup> to the personal existence, and active agency, of the devil and his angels. On one special occasion he states that he himself suffered from "a thorn in the flesh, the messenger of Satan to buffet" him; and adds that

"For this thing I besought The Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—2 Cor. xii. 8, 9.

This is one instance of prayer to Jesus, admitted by the chosen Unitarian advocate. The other is in St. Luke's narrative of St. Stephen's martyrdom.

"And they stoned Stephen, (calling upon Jesus), and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge."—Acts vii. 59, 60.

Let the Unitarian hear his favourite author on these passages:

<sup>1</sup> See Yates' "Vindication of Unitarianism," pp. 233, 234; especially p. 234, line 17.

<sup>2</sup> 1 Sam. xvi. 14—23; Job i. 6; Ps. cix. 6; Zeoh. iii. 1, 2.

<sup>3</sup> Gal. i. 12.

<sup>4</sup> Matt. iv. 1; xiii. 39; xxv. 41; Luke viii. 12; John viii. 44; xiii. 2.

<sup>5</sup> Acts ii. 10; Ephes. iv. 27; vi. 11; 1 Tim. iii. 6, 7; Heb. ii. 14; James iv. 7; 1 Pet. v. 8; 1 John iii. 8; Jude ix.; Rev. ii. 10, xii. 9; xx. 2; etc.

"I confess, however, that I am not able, to my own satisfaction, to reconcile these two instances of the invocation of Jesus with those numerous and clear directions which represent The Father as the only proper object of religious adoration. But I humbly trust that, if from this and every other difficulty, which occurs to me in the study of divine revelation, I learn modesty and charity; if I am careful to comply with those explicit, and often repeated injunctions, which command the worship of THE FATHER in spirit and in truth; if I regard with due reverence and admiration the character, the doctrines, and the precepts, of Jesus Christ, and endeavour to testify my love to Him by keeping His commandments; though men may condemn me, He will approve." Now, of course, when we behold Goliath mortally wounded in the forehead, we can afford to forget what a weight of brass he carried on his sides. And when an author writes thus, we have scarcely any heart to strike him again. There he lies, I submit to the Unitarian, stricken to the death by his own admission. He to whom Paul prayed for delivery from his temptation, and was answered by sufficiency of grace, that Christ's power might be shown in him; and He to whom the blessed Stephen, full of THE HOLY GHOST, prayed in the very article of death (like the dying thief before him) that his soul might be received into glory: He, to whom the blessed Stephen cried with a loud voice that the sin of his murderers might be forgiven (as Jesus had before<sup>1</sup> cried unto His Father that they who crucified Him might be pardoned) how can He be less than God? No doubt, human judgments vary; but it seems to me, and perhaps may seem upon reflection to some Unitarians, that if it be admitted one, even one, clear case of prayer supreme to Christ is found in holy scripture, then it is our duty to pray supremely to Christ: and since it is one grand principle of religion pervading all the Bible, that prayer to other than God is idolatry; therefore, if prayer to Christ be found heard, and accepted, and dictated by the Holy Ghost, *i.e.*, by the power of The Father, why then it follows that Christ must be God. And again, if such prayer be for pardon of sins, as Stephen's second prayer was for the pardon of his murderers, then again Christ is

<sup>1</sup> Luke xxiii. 34.

God; for it is another grand principle of divine revelation<sup>1</sup> that none can forgive sins but God alone.

Still the admission is not so candidly made as it might have been; and we must warn the reader that it is not correct to say that scripture abounds in passages enjoining prayer to THE FATHER alone. Of course plenty of passages enjoining prayer to THE FATHER may be found in scripture; but also, as we have shown, and shall more show, prayer to THE SON, and to THE HOLY GHOST. Thus,<sup>2</sup> to THE SON (which is our present subject), "And it shall come to pass, that whosoever shall call upon the name of THE LORD shall be saved;" again, "For the scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same LORD OVER ALL is rich unto all that call upon Him; for whosoever shall call upon the name of the Lord shall be saved." The quotation is from Joel, and affords another instance of the incommunicable name JEHOVAH, which Joel uses, applied to Jesus; as I have elsewhere proved is often the case in the old testament. And as regards that phrase "call upon the name of Jehovah," which, in the places referred to below,<sup>3</sup> some would turn into "called by the name of The Lord," I shall merely observe it is a Hebraism copied in the new testament, the words being the same as those by which the Greek Jews translated Joel in the place referred to; so that "call upon the name of The Lord" as an expression of prayer to Christ as Jehovah is the correct translation. Would any one venture to read "And it shall come to pass that whosoever shall be called by the name of The Lord shall be saved?" Certainly not. We are sure that cannot be the meaning of the passage. Let us, however, note a few more prayers<sup>4</sup> to Jesus, as acts of supreme worship, "Now God Himself and our Father, and our Lord Jesus Christ, direct our way unto you: and THE LORD make you to increase and

<sup>1</sup> Matt. ix. 6; Mark ii. 7; Luke v. 21.

<sup>2</sup> Acts ii. 21; Rom. x. 11—13; Joel ii. 32.

<sup>3</sup> Acts ix. 14; xxii. 16; 1 Cor. i. 2. See Grinfield's Hellen. Gr. Test., p. 604.

<sup>4</sup> 1 Thess. iii. 11—13; 2 Thess. ii. 16, 17; also iii. 16; also Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Ephes. i. 2; Phil. i. 2; Col. i. 2; 1 Thess. i. 2; 2 Thess. i. 2; 1 Tim. i. 2; 2 Tim. i. 2; Titus i. 4; Philem. 3; 2 John 3; also 1 Cor. xvi. 23; 2 Cor. xiii. 14; Gal. vi. 18; Ephes. vi. 23, &c.



abound in love one toward another and toward all men;" once more, "And now our Lord Jesus Christ Himself, and God even our Father, who hath loved us and given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word, and work." In which places it is as plain as can be that our Blessed Saviour as LORD is associated with THE FATHER in equal prayer, for equal operation of saving grace. To which all the Unitarian can say is <sup>1</sup>—"But it is clearly stated in many parts of the new testament, that our Lord discharges these offices in subordination to THE FATHER, and by means of power, and knowledge, communicated from Him." True; and in what sense, derived or communicated, and in what sense subordinate, I have abundantly shown above, <sup>2</sup> viz., not in the Unitarian sense of inferiority, but as eternally begotten, and of the same essence with The Father, in willing subordination, for purposes of government. Thus much upon prayer to Jesus in supreme worship, and equal dignity with THE FATHER: but, if so, then Christ is God: for no principle of divine revelation is more clearly asserted than that by our Blessed Lord: <sup>3</sup> "Get thee behind me, Satan: for it is written, THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE." And, kindred with these prayers to Jesus, we may briefly refer as below <sup>4</sup> for ascriptions of divine power and glory.

"I, JESUS, have sent mine Angel to testify unto you these things in the Churches." Rev. xxii. 16.

Let us turn to "the Revelation of Jesus Christ which God gave unto Him," and behold Jesus as now in glory, presiding over all things for His church; and take note whether He there appears to us as man, or as God. I shall throw what we need to say into three divisions: included between first—Rev. chapters i. and iv.; second—Rev. chapters vii., xi., and xix.; third—Rev. chapters xx., xxii. When Stephen, <sup>5</sup> "Being full of The Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and THE SON OF MAN standing on the right hand of God," he taught us to be-

<sup>1</sup> See Yates' "Vindication of Unitarianism," p. 231.

<sup>2</sup> See above, chap. xiv.

<sup>3</sup> Luke iv. 8.

<sup>4</sup> 2 Tim. iv. 18; Heb. xiii. 21; 1 Pet. iv. 11; 2 Pet. iii. 18; Rev. v. 6 and v. 8, 13.

<sup>5</sup> Acts vii. 55, 56.

lieve in the literal ascent<sup>1</sup> of Jesus up to heaven, and also to look for Him thence at His second coming; and also that His previous descent, as He called it, was a literal descent from heaven. And His great offence in the ears and minds of the Sanhedrim was that by this exclamation he boldly referred for the glory of Jesus to the one hundredth and tenth Psalm, which they knew and acknowledged referred to their Messiah; "Behold, I see the heavens opened, and Adonāi standing at the right hand of God." Thus he reasserted for our Blessed Saviour the same divine glory which Christ Himself had claimed; and for claiming which, as implying equality with God, He was condemned to die;<sup>2</sup> "Thou hast said: nevertheless I say unto you, Hereafter shall ye see THE SON OF MAN sitting on the right hand of power, and coming in the clouds of heaven:" Therefore they rent their clothes, and cried out, Blasphemy! therefore, in Stephen's case, they stopped their ears, and ran upon Him with one accord. Unitarians themselves could not be more fatally shocked, that Jesus should claim, or Stephen should assert for Him, that He was the well-beloved SON, equal to THE FATHER, as touching His Godhead. Still, Jesus did so claim, and Stephen did so assert for Him; and Unitarians may accept or reject it, as they please. Yet one thing is clear, that Jesus so claiming, and Stephen so asserting for Him; Jesus was not what He professed to be; nor even the prophet which Unitarians admit Him to have been; nor are such men as Stephen, "filled with The Holy Ghost," to be followed; unless THE SON OF MAN be Adonāi, be Jehovah, be God.

So then it is as Adonāi, or Jehovah, we are to expect to have Christ revealed, as now existing in heaven. Let us look to Revelation.

I said that the first part of the revelation to which I should refer for proofs of the deity of Jesus, was included within the first four chapters; and, in fact, contained the manifestation of Jesus, as The Son of man, or Adonāi, in heavenly glory. To these manifestations of deity in heavenly glory I have referred before,<sup>3</sup> as certainly being of THE FATHER, and of THE SON; but probably, also of THE HOLY GHOST: and I reminded the reader

<sup>1</sup> John iii. 13; vi. 22, etc.

<sup>2</sup> Matt. xxvi. 64.

<sup>3</sup> See above, p. 153.

that similarity in parts of any divine manifestations was intended to indicate the unity, and equality, of the persons, of "The Holy, Blessed, and Glorious Trinity, three persons and one God." Now, if the heavenly manifestation, recorded at Rev. i. 10—18, be carefully noted, there will be no difficulty in perceiving that St. John is taught to refer<sup>1</sup> partly to Daniel, and partly to Ezekiel. And I wish the reader especially to observe that, whereas Daniel's description of THE SON OF MAN is separate from that of THE ANCIENT OF DAYS, viz., the description of THE SON separate from that of THE FATHER, St. John includes, in his description of Christ in glory, certain features which Daniel had assigned to THE ANCIENT OF DAYS alone, and thereby asserts, symbolically, Christ's equality with The Father. Thus, of The Ancient of Days Daniel says, "Whose garment was white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire; a fiery stream issued, and came forth from before Him;" and also of Christ in glory John says, "His head and his hairs were white as wool, as white as snow, and his eyes as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." The identity of the descriptions is sufficiently maintained, each being of God in human form; each of deity most glorious. The one, viz., Daniel's, being certainly of The Father; the other, viz., John's, being as certainly of THE SON. Which certainty, in relation to Jesus, is maintained with peculiar care; and that in two ways: first, by John's careful reference to Isaiah, and to Daniel, and to Ezekiel; and next, by his direct assertions. Thus, he refers to Daniel by distinctly calling Him whom he saw, The Son of man; and plainly asserts, that he speaks of Jesus by the following, "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen: and have the keys of hell and of death;" indirectly also by such expressions as the following, "He had in his right hand seven stars" (viz., the angels of the seven churches, ver. 20); "And out of his mouth went a sharp two-edged sword," (viz., the word of God sharper than any two-edged sword, Heb. iv. 12); "And his countenance was as the sun," (viz., the Sun of Righteousness

<sup>1</sup> Dan. vii. 10; Ezek. i. 10, 43.

with healing in His wings, Mal. iv. 2), "shineth in his strength." And St. John, having thus left none of us any fair reason for doubting that he speaks of Jesus, proceeds to assert His equal deity with The Father, by borrowing from Isaiah the peculiar name, significant of eternal attributes in God; of whom, says <sup>1</sup> Isaiah, (let Jews or Unitarians deny it if they can), "I, JEHOVAH, the first and with the last, I am he." "Thus saith Jehovah, The King of Israel; and his Redeemer, Jehovah of Hosts; I am the first, and I am the last; and beside me there is no GOD;" and "Hearken unto me, O Jacob and Israel my called; I am he; I am the first, I also am the last." I am not concerned now to stop, and prove, that these verses in Isaiah are spoken of Messiah, The King of Israel; my object, at present, is merely to remind the reader that both Jews and Unitarians do admit, and must admit, that Isaiah speaks of JEHOVAH the only true God; and then to point out to him that John "in the Spirit on Christ's day" claims these very titles, and their implication of eternal attributes, as His.<sup>2</sup> "I am Alpha and Omega, the beginning and the end, the first and the last:" and "Fear not; I am the first and the last; I am He that liveth, and was dead." I only wish we could gather together the Sanhedrim which tried and condemned either Jesus or Stephen; and let my readers see how they would demean themselves at this verse from Revelation. I can conceive no passages, even in the new testament, which they would more fiercely cast out of their mouths with blasphemy and with spitting, like Jews, than this place in St. John's revelation. And I challenge any Unitarian to select any European Rabbi, of standing among that people, and ask him what that Rabbi understands to be the meaning of the words "Fear not; I am the first, and the last; I am He that liveth, and was dead," as applied to Jesus Christ. He will say two things: first, that to his mind the verse is nonsense, for in the first section it predicates eternity, and in the second death, of the same person; and second, that such folly makes the blasphemy of the writer, St. John, no less; for undoubtedly he asserts, in the first clause, that He who (he says) was dead, is GOD. Let Unitarians look to it.

<sup>1</sup> Isaiah xli. 4; xliv. 6; xlviii. 12.

<sup>2</sup> Rev. i. 8, 17; ii. 8; iv. 8; xxi. 6; xxii. 13.

But completing my notice of this section of Revelation, St. John still further asserts the deity of Jesus by reference to Ezekiel. Thus, take the manifestation of the Godhead given us in the fourth chapter, it is of The Almighty Father; and yet, whoever will compare it with the manifestations given us in<sup>1</sup> Isaiah and Ezekiel, will perceive that St. John's is a mixture of the two. Leaving the reader to compare these for himself, I proceed to observe that we know<sup>2</sup> Isaiah's was of Jesus: and by consequence, Ezekiel's also; yet John's here is of The Almighty Father! the similarity in manifestation, as already noticed, asserting the unity and equality of the Deity. Further, St. John leaves us no room for escape, or to plead non-conviction; for he adds<sup>3</sup> "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come;" and such very words he applies to Jesus: "I am Alpha and Omega, the beginning and the ending, saith the Lord; which is, and which was, and which is to come, THE ALMIGHTY:" leaving us once more no sensible room for contradiction, by adding at ver. 17, 18, "I am the first and the last, I am He that liveth and was dead." Once more I say, let conscientious Unitarians refer to Jews; and ask them what they think of these places, upon the supposition that the new testament is part of the word of God. They will give but one reply, viz., "He who seriously professes to believe that this is the word of God is guilty of inexcusable sin if he denies that Christ is God." Unitarians! you have but one alternative; either admit that Christ is God, or cut these places out of your bibles.

Let us turn to the next section of the Revelation, selected for our purpose: it consists of chap. vii., ver. 10, 12, and 17; chap. xi., ver. 15—17; and chap. xix. ver. 13—16. In St. John's description of deity, previously selected from chap. iv., and continued through chap. v, Jesus is introduced as THE LAMB, as it had been slain, the well known paschal, propitiatory lamb; or as to Jesus, "The Lamb of God, that taketh away the sins of the world," with the marks of crucifixion upon him. Now as Adonāi He is represented as at the right hand of God; and Unitarians are very fond of telling us (ignoring the fact that, Jews being our wit-

<sup>1</sup> Isa. vi.; Ezek. i.

<sup>2</sup> John xii. 41; and see above, p. 86.

<sup>3</sup> Rev. i. 8; iv. 8.

nesses, Messiah is Adonāi,) that to be exalted at the right hand of God means only exalted to peculiar honour and blessedness. But the apostle uses a remarkable expression; not only is Jesus represented to us, as by Stephen, at the right hand of God, but is also depicted as having the marks of human humiliation upon Him, "in the midst of the throne," chap. v., ver. 6; a mode of speech which indicated His complete participation in the glory of that throne. And that his meaning may not be mistaken, St. John adds, "of the four beasts and in the midst of the elders;" so that Jesus, as crucified, is represented as the very centre of divine glory, the focus of essential light, "the brightness of His Father's glory, and express image of His person." All the glory of the deity surrounds Him; and to Him the inspired adorations of 'the beasts,' viz. of the heavenly symbols, of "the cherubim and seraphim," to Him they continually do cry "Holy, holy, holy, Lord God of Hosts." Hence it is called the throne "of God and of the Lamb," viz. the equal throne of either: and hence, as by the passages marked below,<sup>1</sup> salvation and all the honour and glory and praise and thanksgiving and worship it claims from man for Him, who gives it, is given equally to "God and to the Lamb;" equally, therefore (at the least) to THE FATHER and THE SON.

Such an ascription of glory from the heavenly hosts assumes a peculiar form, most worthy to be noticed and thought upon by Unitarians, in the eleventh chapter. "There were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our God and his Christ, and he shall reign for ever." We shall not be accepted for acknowledging a Christ of our own imagination; but Christ as God has revealed him. And, once more, that we may not mistake in what sense He requires us to acknowledge Christ, as that beloved One whose shall become all the kingdoms of the earth in unity with The Father, St. John adds the ascription of praise given by the four and twenty elders, viz., the heavenly representatives of "the blessed company of all faithful people," i.e., the Christian Church. "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks,

<sup>1</sup> Rev. v. 6—14; vii. 10—17; xi. 15—19; xiv. 1—14; xix. 1—7; xxi. 3—7, and 22; xxii. 1—3, etc.

O Lord God Almighty; which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned." It is God's Christ who reigns with Him, in that oriental sense in which the son reigning with his father was acknowledged to be fully king; and it is of this Christ the same words are used at chap. i. ver. 8, "I am Alpha and Omega, the beginning and the ending, saith the Lord; which is, and which was, and which is to come, The Almighty." And this is precisely the sense in which Jesus is introduced as THE WORD OF GOD at chap. xix; and declared to be, as such, "King of kings and Lord of lords."

This nineteenth chapter will introduce us properly to the third and last section of the Revelation; as I have ventured to divide it for the purpose now before us. In the tenth verse of that chapter John states in reference to the angel who showed him certain things that he "fell at his feet to worship him; and he said unto him, See thou do it not; for I am thy fellow-servant, and of thy brethren that have the testimony of Jesus," etc. A similar incident is recorded at chap. xxii., ver. 8, "And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things. Then said he unto me, See thou do it not," etc.

Every one familiar with the book of Revelation knows that it consists of a succession of *scenic* prophecies delivered by the instrumentality of various angels: not of one, but of several, to each of whom some part of the drama is assigned. It is also true that The Lord Jesus Himself is styled, as we have abundantly proved, THE ANGEL of God; and there is one place in the Revelation, viz., chap. x. 1, where we have reason to believe He is represented as a "mighty angel come down from heaven, clothed with a cloud; and a rainbow upon His head, and His face as it were the sun, and His feet as pillars of fire." But we shall see that there is no danger of confounding Jesus with the angels referred to by St. John in the contexts before us. For that part of the scenic prediction to which John refers at chap. xix., 10, "See thou do it not," etc., commences at chap. xvii. 1: "And there came one of the seven angels which had the seven vials, and talked with me, saying," etc.: and these seven angels are carefully spoken of at chap. xv. 1,

and xvi. 1, as employed in pouring out the vials of God's wrath upon the earth; and they are enumerated in succession in chap. xvi. as having done so. It is one of these angels, these seven deputed to similar and equal offices, who takes charge of St. John at chap. xvii. 1, and shows him the vision which is recorded in chapters xvii., xviii., and part of xix.; and the apostle overwhelmed with joy at the prevision granted him of the Church's final triumph, and the recovery of his own people Israel, singing Alleluia! to THE LAMB whom their fathers sacrificed, falls down to worship this one of the seven angels, who instantly forbids him, and that in language which proves to us plainly he could not be Jesus. "See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy." Thus, instead of being Jesus Himself, this angel declares He is one that testifies of Jesus; as well He might, for He was of the seven especially engaged at that time in predicting by scenic representation to St. John a most important part of the history of Christ's Church; and, as he says, the very spirit of his occupation then, as of all similar occupations, is to testify for and to assert the divine honour of the crucified Jesus. And, that he may be the more deeply impressed with the amazing contrast between this one of the seven angels, and Jesus, there immediately follows in the rest of chap. xix., that terrific vision of Jesus as THE WORD OF GOD, attended by all the hosts of heaven, treading the wine-press of the wrath of God: and announced as KING OF KINGS and LORD OF LORDS. A title of most glorious import, by which God The Father is undoubtedly called elsewhere<sup>1</sup> "the blessed and only Potentate, The King of kings and Lord of lords."

It is quite right to maintain that the incident at chap. xix. 10, just explained, should be used to illustrate that at chap. xxii. 9. Let us look at this last. "And I, John, saw these things, and heard them; and when I had heard, and seen, I fell down to worship before the feet of the angel which shewed me these things. Then said he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Once more, we may see by reference to chap. xxi. 9, that he who

<sup>1</sup> 1 Tim. vi. 15.



speaks is "one of the seven angels which had the seven vials full of the seven last plagues, and talked with" John, saying, "Come hither, I will shew thee the bride, the Lamb's wife." And he carried John away, in spirit, and the apostle had a symbolical vision of the church in glory. Who THE LAMB is we know, the husband of the Church, which is here called the bride. Thus, the second angel carefully distinguished himself from Jesus as THE LAMB, just as the other had from The Lamb as JESUS. The vision of Christ as THE WORD OF GOD, *i.e.*, of Christ in His essential glory of deity, inserted between the two, leaving an honest mind in no danger of misapprehension. There is no reason for concluding that the angel on each occasion was the same angel; rather for inferring, from John's distinct introduction of each, that they were two different angels; each of them being employed to pour out one of the seven vials; from which reflection we may be strengthened in the conclusion that neither of them could be Jesus.

But the deity of Christ is still further evident from the context. Thus it is said, at chapter xxii. 6, "These sayings are faithful and true; and The Lord God of the holy prophets sent His angel to shew unto His servants the things which must shortly be done." But, at ver. 16, *viz.*, only ten verses lower down, it is added, "I, JESUS, have sent Mine angel to testify unto you these things in the churches." A fact from which we rightly infer that Jesus is The Lord God of the holy prophets who sent His angel to St. John.

However, that there may remain no doubt of this, the book of Revelation resumes that most decided assertion of Christ's deity previously referred to: "And, behold, I come quickly, and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last:" of whom it is afterwards said, "He which testifieth these things saith, Surely I come quickly, Amen. Even so, come, Lord Jesus." It is Christ who will come, as Unitarians themselves<sup>1</sup> admit, to give to every man according as his work shall be. It is Christ who will come again to judge both "the quick and the dead;" "at whose coming all men shall rise again with their bodies; and shall give account of their works."<sup>2</sup> And

<sup>1</sup> See Belsham's "Calm Enquiry," p. 296.

<sup>2</sup> Athanasian Creed, clauses 40, 41.

they that have done good shall go into life everlasting; and they that have done evil into everlasting fire." But Unitarians inform us that "Christ is appointed to raise the dead, and to judge the world." And that "whatever be the meaning of the declaration, the part which Jesus will bear in it will, they are confident, be no more than what may properly be allowed to a human being (John v. 27), and, in the execution of which His apostles, and disciples will, it is said, be associated with Him (Matt. xix. 28; 1 Cor. vi. 2, 3)." It is perfectly true that the manhood of Jesus is specially notified as engaged in the work of judgment: but the manhood as taken into Godhead; and not manhood as separate, and apart, from such Godhead. Thus St. Paul tells the Athenians, God hath "appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained." Yet it is none the less true that Christ, in exercising such judgment, is also God. I shall not stop to enquire how far it is possible for a mere man (which is the Unitarian supposition) to exercise safe judgment for the everlasting weal or woe of uncountable millions of human souls; a judgment penetrating to the several inmost thoughts, minutest actions, and faintest words, of each and all. I shall not stop to enquire, how far such knowledge is "too wonderful" for man; and, in fact, implies omniscience: I shall not stop to enquire in what way God can impart such powers to any mere finite creature, however exalted Arians may choose to conceive him: but shall show once more, and now finally, that Christ is specified as GOD, in this exercise of eternal judgment.

I have just called attention to the fact, that at chap. xxii., 12, 13, our Blessed Lord, announcing that He comes quickly to give to every man according as his work shall be, resumes His title asserted at the beginning of Revelation—"I am Alpha and Omega, the beginning and the ending, the first and the last." But this same title is also assumed, at chap. xxi. 5, "And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things: and I will be his God, and he shall be my son." Again, if we ask for further proof that

Jesus, who calls Himself thus "Alpha and Omega," and promises to be the God of those that endure unto the end, is God, let us enquire who is he here represented as seated on the throne? The reference is to chap. xx. 11, "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened," etc. It is Jesus who claims to be Alpha and Omega; it is Jesus who promises to be the God of His faithful people; it is Jesus who sat upon the throne; it is Jesus before whom, as Judge, the small and great are standing; for "we must all stand before the judgment seat of Christ to receive for the deeds done in the body;" it is Jesus who is here plainly asserted to be God.

*Conclusion of  
the chapter.*

I am weary with reiterating proofs of the deity of Jesus. Not weary with the subject itself, for who should dare say so? It is one of unspeakable dignity and glory. But weary with having to meet shallow pretences to biblical learning, arguments of the most confused and unsubstantial and delusive character, and (I am sometimes tempted to say) fallacies urged with conscious dishonesty of purpose. If this be too hard a speech, there is the undeniable fact that contexts of scripture are mutilated; some authors misquoted; others misrepresented; and others classed together in such a manner as to cause, whether intentionally or not, the reader to misapprehend; not to add, that some language, referred to with precision as being indescribably impious and profane, is used in defence of Unitarianism. Let me very briefly conclude this chapter by collating the main proofs of the deity of Jesus, as we have gathered them from the New Testament alone.

My remarks on the book of Revelation have been purposely concise: rather intended to lead the reader to examine for himself, than to set out the argument from this head with conclusiveness. Still, I hesitate not to say, conclusive they are: and one of the beautiful features of that book is that the deity of Jesus is so irradiated from passage to passage by its peculiar construction, that it is almost as impossible within a moderate space to gather up all the marks of His Godhead, as it would have been for the beloved disciple to concentrate the rays of that

divine glory in which Jesus appeared to him at the commencement of the Revelation. But this we perceive, that His titles both as man and God are given to Him there: as Jesus, as Lamb of God, as Word of God, as The First and The Last, as God. Thus His manhood, and essential deity are equally borne in mind, and delivered unto us, by John: and the revelation granted Him is from CHRIST in glory: that is, from Messiah as the well-beloved, and only-begotten Son, of equal deity with The Father, having taken the manhood into God. In this character He is represented in the Revelation as receiving supreme worship, and adoration, from the heavenly host, and as united with The Father in Godhead, dwelling in the midst of the throne: the throne of God and of The Lamb. In this character the representatives in heaven of the struggling saints on earth offer Him continually their prayers, and praises; and in this character, which is that of Adonāi, as predicted in the one hundred and tenth Psalm, Stephen was permitted as an especial reward for his fidelity to behold Him in glory at the right hand of The Father, when gazing stedfastly into heaven. Such an act of supreme worship by Stephen under circumstances so solemn, and filled with The Holy Ghost, leaves us no doubt (if any could yet remain upon our minds) that we rightly interpret those many passages of the New Testament which, in various ways, and for various purposes, implying acts of saving and almighty grace, represent our Blessed Saviour to us as the proper object of continual, and supreme, worship from His people. And we speak of Him, just as of "our Father, who is in heaven" not as though His presence, or power, were localised there; but merely because it has pleased The Almighty God to justify such expressions in His holy word, probably for the purpose of simplifying, and giving more pointed reality and effect to, the active faith of His people. It is the language of man, and his mode of thought, graciously adopted for his own settlement, and advancement in the things of God. So our Blessed Lord is described as having literally ascended into heaven, and was watched by His chosen witnesses as literally proceeding thither; and that they might be confirmed in that impression, and not suppose that mere imagination, or excitement, had deceived them, a vision of angels was granted them in addition, who assured them that as He had gone away into heaven, so He would literally from heaven come again.

A literal ascension, and corresponding promise, which assure us that we are right in interpreting certain scriptures, as speaking of His having literally come down from heaven, before He took upon Him the form of man, and therefore as having been pre-existent in heaven in some state; of which our Blessed Lord permits us not to doubt when He speaks of returning from earth unto the glory which He had in unity with the Father before the world was.

It is observable that as the first remarkable notification of Christ in glory as God is given us, after His ascension, by an act of supreme worship from one of His most faithful, and blessed, servants under circumstances of death, but filled with The Holy Ghost; so one of the last intimations of His real nature as God Incarnate upon earth is given us by an act of supreme worship from one of His people, snatched at the very moment of death as a brand from eternal fire. The prayer of the thief upon the cross, accepted and answered by our Blessed Lord either establishes the deity of Christ, or stamps his character with infamy. It was a prayer for life eternal, and as such was immediately replied to. Such as He descended from heaven, so He was upon earth; and such as He was upon earth, so He re-ascended to heaven. The outward signs of Godhead He laid aside, emptying Himself, and content for such time not to display His glory; but the real nature of deity never. Doubtless, God was in Christ reconciling the world unto Himself; doubtless, God was manifest in the flesh; and until the whole text of the new testament has been torn to pieces, those who undertake to enforce so many suspicious discoveries respecting its purity, will not be able quite to rob us of the saving truth; truth upon which our salvation absolutely depends. For if Christ be not God, there is no intercession, there has been no atonement; and the whole Christian system collapses into a bare, and uncheering code of morals, dry as hay. Nay, worse than that; for if Christ be not God, it will be difficult indeed to rescue the entire Bible, and the many writers in it of such different characters, and living under such various circumstances, from the charge of having expressed themselves in such a way that the vast mass of its recipients through many ages could not but interpret it so as to set up one astounding, and idolatrous, lie as the foundation, and characteristic of their faith; and the inspiration of that Bible, in

other words its claim to be a revelation from God, falls to the ground. Christianity (so-called) without the deity of Christ is mere deism; and that deity denied we are as well without the Bible, as with it.

Hence, it happens that such doctrine of the deity of Christ is the prime article of revealed truth; pervading, as our Blessed Saviour reminded His people, the writings of Moses and the Prophets; and as thoroughly insisted on, in various ways, by the evangelists and apostles. The names of God, the attributes of God, the works of God, the worship of God, are all perfectly and supremely awarded to Christ; claimed by Him, and for Him, in every conceivable form, under all varieties, and by clear and ostensible acts. His birth, His conversation, His resurrection, His miracles; the confessions of men, of devils, of angels; His death, His resurrection, His ascension, His appearances in glory whether to Stephen, or Saul, or John; all betoken deity; and that so clearly expressed that the humblest mind, acting in sincerity, will draw no less conclusion concerning Him. While they, who attempt to deny that deity, are driven to vain and hopeless sophistries; and after all are forced, as we have seen, from one shift to the other until they must either give up the testaments, as not containing a revelation from God; or bring upon themselves the well-founded charge either of fatal ignorance, or of irrational obstinacy. The utmost they can allege with safety in their final defence is, that such matters are too wonderful for man; and that it passes his comprehension how The Most High God can exist in the manner He is asserted to be revealed; and how He could so become incarnate, and dwell among men, and suffer, and die in the flesh, for their sins; and so rise again for their salvation. If this be what they urge, St. Paul himself will agree with them,<sup>1</sup> exclaiming, "O the depth of the riches, both of the wisdom, and knowledge, of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen."

<sup>1</sup> Rom. xi. 33.

## CHAPTER XVIII.

### PENTECOST.



As previously observed, the deity of The Lord Jesus Christ may be properly considered that great subject upon which the Trinitarian controversy depends; and if that be proved, as we trust it has been by multitudinous Trinitarian writers, there remains very little in relation to the Most Blessed Trinity about which the adversary will care to dispute with us. For as regards the deity of The Holy Ghost, it is readily and completely admitted by them that, when not placed merely as an expression for the power, or influence, emanating from God into the Christian's soul, it is, a synonym for God Himself; so that not the deity, but the personal deity, in other words, the personality (as it has been termed) of The Holy Ghost is all that we are required to prove.

*Explanation of the term 'Personality' thus employed.*

The meaning which Trinitarians attach to the word personality, thus applied to The Holy Ghost, will be quickly apprehended by reference to the chapter on "The Subordination." It is intended by such expression to affirm that as THE FATHER is not THE SON, so THE HOLY GHOST is neither of these, but has a proper person, of the same substance, or being, by which we are taught to distinguish Him from both The Father and The Son; and in which He graciously carries on certain offices assigned to Him in the divine economy, and undertaken by Him especially for the redemption of man. But just as the very inferior mental capacities of human kind are altogether incompetent to form any correct notions whatever upon any question affecting the being, or existence, or nature, of God; so Trinitarians acknow-

ledge themselves entirely unable to comprehend the mode in which THE HOLY GHOST thus exists in a proper person, or substance, or being, in such sense that He is not to be confounded either with The Father, or with The Son. Supposing we accept the Unitarian definition of the Godhead; viz., that there is One Almighty Father, and neither God The Son, nor God The Holy Ghost: then if we ask them to explain to us what they mean by The Almighty Father, and what is His person, or substance, or being, they are quite unable to give us an answer. Man has no power to explain, or describe, or define, the existence of God. Unitarians are quite as helpless in their theory, as we in ours. And this being so, we urge upon them that all of us are dependent as very children upon revelation, viz., upon what God Himself may see fit to make known about this matter; and that to such revelation Unitarians, and all others (if they be rational men), must come for what information they require. Further, so having come to revelation for learning the knowledge of God, we affirm that such revelation does distinctly make known to us that God is One; but in such sense of unity that He is pleased to declare He exists in a threefold manner which He Himself, not we, has defined as The Father, The Son, and The Holy Ghost. And so that these are not three Gods, but one God; and yet, in their persons, must not be confounded. Any other definition of God's unity the holy Bible gives us not. And, though quite unable to comprehend the mode in which God so exists, we are not more unable than Unitarians, or other men, who (like ourselves) are altogether incompetent to understand how God exists at all.

As to the particular term employed to express the idea as, for instance, person, we care nothing about that; but are prepared to accept any other which Unitarians may happen to prefer, provided we can attach the same ideas to it. The word used in the new testament is *hypostasis*, and (in the language to which it belongs) is like all other human terms incompetent to express the essence of God. But the holy Bible was intended for man, every man, to read; and God has, therefore, condescended to approach our minds by means of our imperfect tongues. If the word *person* be not a sufficiently good rendering of the word *hypostasis*, which God has employed, of course we are (so far)



wrong; and we shall be under an obligation if learned Unitarians will correct us, and find the word which is the proper rendering. But if, on the other hand, they do admit that the Latin *person* (adopted into English) comes sufficiently near to the Greek hypostasis; why then we ask permission to plead that their complaint about terms is very ill-placed; and, if they will persist in it, ought not to be urged against us, but against the writer of the Epistle to the Hebrews; or rather, with reverence be it spoken, if they will persist, they complain against God, who inspired him. But, again, if we be asked, in what sense we mean that The Son, and The Holy Ghost, are one with The Father; yet are not The Father, nor to be confounded with Him; but that each, though of the same hypostasis, or substance, has a proper person, or being, of His own; we reply we mean just, and only, but entirely, what the holy scripture says without adding explanatory terms of our own, viz., that THE SON is such as begotten of His Father before all worlds; of which we have already spoken abundantly: and that THE HOLY GHOST is such as proceeding from The Father and from The Son: and proceeding as such, from all eternity. So that we conceive of no time, or point in duration, when God Most High did not exist as God The Father, God The Son, and God The Holy Ghost.

I have already<sup>1</sup> noted the fact that Tertullian was the first to use this word person. But, that neither mistake, nor confusion, may arise from the use of the word as a translation for hypostasis, in the sense of substance, or being, would further observe that as early as the fifth century it is noticed by Facundus, a bishop of Hermiana, in Africa, how the use of it had been forced upon the church in reference to The Most Holy Trinity. So, too, had disputes respecting the proper use of it, and also of words which may be rendered subsistences, and substances. These disputes were owing to the diversity between the Greek and Latin tongues. The Greeks used to say three hypostases, or substances; where the Latins would say three persons. Till, at last, by a synod, held at Alexandria, A.D. 362, their identity of

<sup>1</sup> See above, p. 269.

intention was determined: and, henceforward, while the unity of God was asserted as of one substance, or being; the Trinity was also maintained, both by Greeks and Latins, as of three subsistences, or persons.<sup>1</sup>

*Remarks on St.  
John's chapters  
xiv., xv., xvi.*

As with the deity of The Son, so in reference to the Godhead of The Holy Ghost, the blessed Apostle John, who was requested in the earliest days of the Church, to defend the truth against the error of Unitarianism, which was then creeping on under Cerinthus,<sup>2</sup> is among the clearest authorities. In his fourteenth, fifteenth, and sixteenth chapters, he narrates that important, and parting, conversation which The Blessed Saviour held with His Apostles; and in the course of which He says,<sup>3</sup> "If ye love Me keep My commandments. And I will pray The Father, and He shall give you another Comforter that He may be abide with you for ever; even The Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you:" or again, "But The Comforter, which is The Holy Ghost, whom The Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you:" or again, "But when The Comforter is come, whom I will send unto you from The Father, even The Spirit of truth, which proceedeth from The Father, He shall testify of Me:" or again, "Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, The Comforter will not come unto you; but if I depart I will send Him unto you; and when He is come He will reprove the world of sin, of righteousness, and of judgment." In which passages we cannot fail to notice that The Comforter, or Spirit of Truth, or The Holy Ghost, are one and the same, (what shall we say?) person. For the language employed is such as is rational if used

<sup>1</sup> See "Radcliffe's Athanasian Creed," pp. 66—92; and Notes 6 and 7: see also Augustine Heb. i. 3, as quoted by Capellus in "Critici Sacri," p. 4094.

<sup>2</sup> By calling, as at p. 16, Cerinthians, Ebionites, Samosatenes, Arians, etc., Unitarians, I mean that (in their several ways) they denied, and assailed, the doctrine of the Holy Trinity.

<sup>3</sup> John xiv. 15, 16; xv. 26; and xvi. 7, 8.

of a person, or individual being; but not otherwise. And is such as if used of The Father, or of Christ Himself, would be admitted at once to convey such ideas of individuality, as it were affronting to a common understanding to commence explaining. He is to teach, to convince, *i.e.*, reprove, to testify, to bring things to mind, to abide, to be received, to be known; all of which implies personality. His testimony is thrown into contrast with that of the Apostles, as persons; and His presence, and His work, with those of Christ, as a person; and we may safely assert that it never would have entered the head of any sensible man to deny that such language implied personality, did not such an easy, and matter of course, admission conduct us unavoidably to the incomprehensible doctrine of The Holy Trinity.

Further we notice, from the above passages, that THE HOLY GHOST is sent, that is, goes out from, or proceeds, both from The Father, and from The Son; for Jesus says specifically that The Father gives, and sends The Comforter, in His, The Son's name; and also that He Himself, as such Son, sends The Comforter from The Father. Hence, whatever be the essence, substance, or being, of The Holy Ghost, it follows (the subject being spirit, not body) that essence or being is such as The Father and the Son send forth; and that, therefore, (the subject being of spirit, and not of body) such as The Holy Ghost is, such are The Father, and The Son, who send Him. Or, as it is<sup>1</sup> better stated, "such as the Father is, such is The Son; and such is The Holy Ghost." Now, the very lowest view which Unitarians admit of the Holy Ghost is that He is some ineffable influence, or spiritual power, emanating from The One True God; but Christ says He sends Him from The Father. And, if Christ be a creature, as Unitarians say He is, how can He send The Father's Spirit from Him? Has any creature command over God Almighty? or can any one being send another's spirit? Could Mr. Yates send Mr. Belsham's spirit? or Mr. Belsham, Dr. Clarke's? or Dr. Clarke, Dr. Priestley's? But if Jesus be, as He says He is, one with The Father; if God The Father, and God The Son, be of one substance, essence, and being, then The Spirit which proceeds from both is one Spirit of the same substance, essence, or being; and the word

<sup>1</sup> Athanasian Creed, clause 7.

person attaches to either for purpose of distinction, but not for severance, of being. For, further, St. John's statement enables us to see the equality, or equal being, of the three: for, as explained before,<sup>1</sup> in the putting forth of spirit, whether we term it begetting, or proceeding, that which is put forth must needs be exactly the same as that from which it came. And The Spirit of God, thus put forth, and knowing no division, parts, or proportion, the same infinite and perfect attributes, in other words, Godhead, must belong to The Spirit so put forth, as belongs to The Father and to The Son, from both of whom He proceeds. Moreover, by the admission of Unitarians themselves, the equal deity of Jesus with The Father results from St. John's statement; for the deity of The Holy Ghost (if he be a person) they do not deny; but admit Him readily to be synonymous with THE FATHER. And if so, The Spirit being, according to them, continually a synonym for God, and thus declared by St. John to be sent by Christ, it follows that Christ is God: and hence it is that The Holy Spirit is called convertibly either The Spirit of God, or The Spirit of Christ; as in places mentioned below,<sup>2</sup> *e.g.*, "Now if any have not The Spirit of Christ he is none of His." This same doctrine, that The Holy Ghost proceeds from The Son, is also perceived by the fact that Jesus breathed on His apostles, and said, "Receive ye The Holy Ghost."—John xx. 22; also from John Baptist's assertion, "He shall baptize you with The Holy Ghost, and with fire." Matt. iii. 11.

Once more, we notice from St. John's language, mysteriously but gloriously, the doctrine of relative, and willing, subordination in deity, viz., subordination both of THE FATHER, and of THE HOLY GHOST. Of The Father, for whenever The Almighty Father divests Himself for any time of any office, or authority, or exercise of it, He does (so far) lay aside His own glory; and if it be, that in His own place He appoints, and introduces, His own well-beloved Son, He does, to such end and extent, subordinate Himself to that Son. This He does<sup>3</sup> in respect of final judgment: "The Father judgeth no man:" this He did also in respect of creation, leaving the exercise of infinite wisdom and power, and

<sup>1</sup> See above, pp. 267 and 305.

<sup>2</sup> Rom. viii. 9; 1 Pet. i. 11.

<sup>3</sup> See above, p. 299.

all the glory of it, to The Son, through whose unadvised, unassisted, power He created all things, so that "without Him was not any thing made that was made." Likewise, also, we observe that THE FATHER subordinates Himself in the sending forth of The Holy Ghost; for He sends not in His own name, but in Christ's name; and not otherwise than at Christ's request, for He prays The Father: and The Father sends in Christ's name. Furthermore, we observe that The Holy Ghost, thus sent from The Father by The Son, is therefore subordinate to both, is He therefore unequal to either?

*Subordination  
of The Holy  
Ghost implies  
no inequality.*

Now that willing divestment from His proper glory, in respect of any design, or for any time, by THE FATHER, implies no inferiority, I suppose even Unitarians will admit. And, if so, the same argument must apply to THE SON, and to THE HOLY GHOST; and, indeed, common sense tells us that to strip oneself of robes of dignity, as He does for man's salvation, who is "glorious in His apparel," and "clothed with majesty and honour," implies no abnegation of proper nature. If, however, the fretting disease of scepticism still creeps about us let us turn to the Evangelists. There are those<sup>1</sup> remarkable passages about blaspheming against The Holy Ghost. Is He a person, or is He not? Is He inferior in subordination, or is He not? Now, granting that it is possible to blaspheme an attribute, or influence, or energy, or power, the language in which the Evangelists express themselves forces us to conclude that THE HOLY GHOST is a person, and of no inferior dignity by that subordination to The Father and to The Son, which is avowed concerning Him. It results, from the Evangelists, in two respects that He is a person: for blasphemy against Him is thrown into contrast with blasphemy against Christ, as The Son of man; and we fairly argue that as Christ speaks of His being blasphemed in His own proper person; so The Holy Ghost, if blasphemed, is blasphemed in His own proper person. And again, without any attempt to explain this sin against The Holy Ghost, we are permitted to note enough of its character, to deduce therefrom His personality. For we may say that, generally, sin against The Holy Ghost (as there alluded to) was

<sup>1</sup> Matt. xii. 31, 32; Mark iii. 28, 29; Luke xii. 10—12.

attributing to Satan the wonderful works of blessedness due to HIM, such Holy Ghost; and hence we reason that as Satan is referred to in his own appropriate and individual person, so THE HOLY GHOST (whose name be magnified) is referred to equally in His.

But that no inferiority of degree can be inferred, respecting The Holy Ghost, from the fact so manifestly stated by St. John of His subordination as sent, and proceeding and working under The Father and The Son, but the very, very contrary, is clear from the awful warning given us by The Holy Saviour through the Evangelists. God, in His mysterious love, and unspeakable forbearance; God, through the mighty blood of Jesus, and for the glory's sake of Him, The Son, will forgive us, repentant sinners, all manner of sin, and blasphemy, but this one sin, which is called speaking against The Holy Ghost. Oh! if I doubted that The Holy Ghost was God, I would not, for my soul's sake, dare to say so. It is one thing to have doubts and difficulties; another thing, and far worse, to teach, and spread them. If they who are not convinced, would but hold their tongues! However, sin against The Holy Ghost is the greatest of all sins; therefore, surely, The Holy Ghost is not intended to be thought, because subordinated, of lesser dignity. But, if so, then subordination in the Divine economy, whether of Father, of Son, or of Holy Ghost, gives us no ground for arguing either for greater or lesser dignity.<sup>1</sup> "And in this Trinity; none is afore, or after, other: none is greater, or less, than another."

*The Personality  
of THE HOLY  
GHOST deduced  
from offences  
against Him, as  
also from His  
heavenly gifts.*

Further as to the personality. I have granted above, for the argument's sake, that we may blaspheme against an attribute; as *e.g.*, God's power, or wisdom, or love, or holiness. Yet such language is irrational; and evil speaking against attributes can have little significance except against persons, understood to possess them. Moreover, there are some sins which cannot be committed except against a person. We cannot lie to an attribute; we cannot vex, nor please an attribute; an attribute cannot have a mind. But such things, and many more yet to be specified, are said in the new testa-

<sup>1</sup> Athanasian Creed, clause 25.

ment<sup>1</sup> respecting The Holy Ghost. Thus, Peter says of Ananias, "Why hath Satan filled thine heart to lie to The Holy Ghost? . . . . thou hast not lied unto men, but unto God." Thus, as Isaiah, so Stephen, "Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist The Holy Ghost; as your fathers did, so do ye." Thus St. Paul, "Grieve not The Holy Spirit, whereby ye are sealed unto the day of redemption;" or, again, "hath done despite to The Spirit of Grace." In a word, is it possible to sin against, in the sense of offending, The Holy Ghost? Scripture abundantly forewarns us that it is; but we cannot offend an attribute; we cannot 'despite,' or 'grieve,' or 'lie to' an attribute; and hence it follows that The Holy Ghost, against whom we can so lie, so rebel, so do despite, is not an attribute, but a person.

Moreover attributes have not minds, nor do they exercise intelligence; on the contrary, they are themselves exercised, as being parts of intelligence in those who exercise them. But THE HOLY GHOST is said to have a mind, and to exercise<sup>2</sup> it. Thus, "He that searcheth the hearts knoweth what is the mind of The Spirit." Thus again, The Spirit searches and knows: "The Spirit searcheth all things, even the deep things of God. For what man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man, but The Spirit of God." Where it is evident enough, and common conversation every day confirms the thought, that "spirit of a man" is not a mere synonym for man. But further, THE HOLY SPIRIT thus spoken of, not as a mere attribute, but as a proper intelligent being, is represented in various ways as exercising, imparting, and influencing man by, such intelligence: and God's various attributes, such as power, holiness, love, etc., etc., are represented as exercised by Him; so that he cannot be such attributes themselves, much less any one of them; but a person who possesses<sup>3</sup> them all; and is, therefore, God. Thus, He guides; "He will guide you into all truth:" He leads; "As many as are led by The Spirit of God, they are the sons of God:"

<sup>1</sup> Acts v. 3, and vii. 51; Ephes. iv. 30; Heb. x. 29.

<sup>2</sup> Rom. viii. 27; 1 Cor. ii. 10, 11.

<sup>3</sup> John xvi. 13; Rom. viii. 14; viii. 26; viii. 16; Ephes. iii. 5; 1 Tim. iv. 11; Rom. xv. 19; 1 Cor. vi. 11; John vi. 63.

He helps; "The Spirit helpeth our infirmities:" He prays for us; "maketh intercessions for us with groanings which cannot be uttered:" He testifies; "The Spirit beareth witness with our spirit, that we are the children of God:" He reveals, and that the things of God, "As it is now revealed unto His holy prophets and apostles by The Spirit:" He prophesies; "Now The Spirit speaketh expressly, that in the latter times some shall depart from the faith:" He works miracles; "Through mighty signs and wonders, by the power of The Spirit of God." He sanctifies; "Ye are sanctified by The Spirit of our God:" He gives life; "It is The Spirit that quickeneth:" in short, He gives all good gifts<sup>1</sup>; "All these worketh one and the same Spirit, dividing to every man severally as He will." Since, then, He gives, and therefore possesses all good attributes, which of them all is He Himself? He is not one of them; but a person, possessor of of them all. Let it not be said that "The Spirit of God" is a synonym for the power of God, which bestows such gifts. "It is not; for miracles are wrought, says<sup>2</sup> St. Paul, "by the power of The Spirit of God;" not by the power of the power; and we are told to "abound in hope, through the power of The Holy Ghost;" not through the power of the power. St. Paul's preaching, as our own should be, was "in demonstration of The Spirit, and of power;" not "of the power of God, and of power."

In short, there is no way of rationally interpreting such scriptures except that which maintains The Holy Ghost to be a divine person, possessing in Himself, exercising, and imparting to the souls of men, such powers.

*The Personality  
of THE HOLY  
GHOST asserted  
in the form of  
baptism.*

Surely Unitarians are among the least reasonable of men; or, which is much the same thing, their favourite advocates are among the worst of reasoners. Thus it is observed,<sup>3</sup> "Every one, who has accurately observed the phraseology of the scriptures, knows that the name of a person is an expression often used to signify the person himself. As an example I refer to the beginning of the twentieth Psalm, 'The Lord hear thee

<sup>1</sup> 1 Cor. xii. 8—10, and Gal. v. 22.

<sup>2</sup> Rom. xv. 13, 19; 1 Cor. ii. 4.

<sup>3</sup> See Yates' "Vindication of Unitarianism," p. 145.



in the day of trouble, the name of the God of Jacob defend thee.' It is evident," etc.: and then the writer proceeds to argue that our Blessed Lord's injunction<sup>1</sup> "Go ye, therefore, and teach all nations, baptizing them in the name of The Father, and of The Son, and of The Holy Ghost," is no proof of the doctrine of The Holy Trinity, since it means into the faith of The Father, and of The Son, and of The Holy Ghost. Be it so; but then who does not see that, according to this admission, it asserts the personality of the Three, viz., that as the name of The Father is synonymous with the person of The Father; so of The Son; so also of The Holy Ghost. As The Father is a person, and as Christ is a person, so The Holy Ghost is a person. Their equal deity we may prove from other sources; the personality of The Holy Ghost is, at least, asserted here. Moreover, the same writer proceeds to say that the "amiable Archbishop Tillotson, in his sermon upon this text (vol. 2, fol. p. 512, 513) though he considers the words Father, Son, and Holy Spirit, as denoting the three persons of the Trinity, nevertheless represents the rite of baptism "into the name of The Father, and of The Son, and of The Holy Spirit," merely as a profession of faith in the Christian religion, the principal doctrines of which relate to these three subjects." I regret—I extremely regret, to have once more, but gently and affectionately, to assure Unitarians that their chosen advocate would mislead them by misrepresenting Archbishop Tillotson. The sermon, and apparently the same edition, but at least the same pages of a folio, vol. 2, as thus referred to, now lie before me; and the Archbishop's words are: "As for the form of baptism, into the name of The Father, and of The Son, and of The Holy Ghost, it plainly refers to that short creed, or profession of faith, which was required of those that were to be baptized, answerable to the reciting of the precepts of the law, at the baptizing of proselytes among the Jews; now the articles of this creed were reduced to these three heads, of The Father, Son, and Holy Ghost, and contain what was necessary to be believed concerning each of these. And this, probably, is that which the apostle calls the doctrine of baptism, Heb. vi. 2, viz., a short summary of the Christian

<sup>1</sup> Matt. xxviii. 19, Mark xiv. 15.

faith, the profession whereof was to be made at baptism ; of which the most ancient fathers make so frequent mention, calling it The Rule of Faith. It was a great while, indeed, before Christians tied themselves strictly to that very form of words which we now call the Apostles' Creed, but the sense was the same, though every one expressed it in his own words : nay, the same father reciting it upon several occasions, does not confine himself to the very same expressions, a plain indication that they were not then strictly bound up to any form of words, but, retaining the sense and substance of the articles, every one expressed them as he pleased. So that to baptize in the name of The Father, and of The Son, and of The Holy Ghost, is to perform this rite, or sacrament, by the authority of and with especial relation to the three persons of THE BLESSED TRINITY, 'Father, Son, and Holy Ghost,' as the chief objects of the Christian faith, whereof solemn profession was then made. So that upon this form of baptism appointed by our Blessed Saviour, compared with what is elsewhere said in scripture, concerning the divinity of The Son, and of The Holy Ghost, is principally founded the doctrine of The Blessed Trinity ; I mean in that simplicity in which the scripture hath delivered it, and not as it hath been since confounded and entangled in the cobwebs and niceties of the Schools. The scripture, indeed, nowhere calls them Persons, but speaks of them as we do of several persons ; and, therefore, that word is not unfitly used to express the difference between them, or at least we do not know a fitter word for that purpose."

I leave candid and conscientious Unitarians to judge between us. The Unitarian advocate would lead his readers to believe that Archbishop Tillotson perceived in Matthew's text an acknowledgment of the persons, Father, Son, and Holy Ghost : but, not of such persons, as a Trinity in equal Godhead ; and that the verse was regarded merely as a profession of faith in such three. Archbishop Tillotson says distinctly, it was a profession of faith, viz., on Father, Son, and Holy Ghost, as the chief objects of the Christian faith, as afterwards embodied in the Apostles' creed : and that the doctrine of the Blessed Trinity is principally founded upon this verse in St. Matthew about baptism, com-

pared with what is elsewhere said in scripture concerning the divinity of The Son and of The Holy Ghost. In short, the Archbishop's use of these words "the blessed Trinity," twice in the course of so brief a quotation, shows us plainly what he means.

But, to allude no more to this perversion of Tillotson, not only is the personality of The Holy Ghost taught us in this baptismal direction given by our Lord through St. Matthew; but also His equal personality, or deity, with The Father and with the Son. The verse asserts The Holy Trinity quite as plainly as that disputed passage in St. John's first epistle, "There are three that bear record in heaven, The Father, The Son, and The Holy Ghost." For, the reader will observe, it is not said "baptizing them into the names of," but "into the name of," *i.e.*, into the one name of; so that, in whatever sense we are baptized into the name of The Father, in that sense we are baptized into the name of The Son, and into the name of The Holy Ghost; and if to be baptized into the name of The Father is a profession of faith in His deity, to be baptized into the name of The Son and of The Holy Ghost, is a profession of faith in the deity of them. The unity of God is here asserted: "One Lord, and His name one," Zech. xiv. 9. But, Unitarians, if this be so, what means the form of baptism that lies before me? You are not partakers of Christian baptism. You are not baptized. Here<sup>1</sup> is the form "I baptize thee into the name of The Father, and of The Son, and of The Holy Spirit." But, if you deny the deity of Christ, and the personality of The Holy Ghost (as you do) you may just as well put down, "I baptize thee in the name of The Father, and of the man Jesus, and of the Holy Power;" in fact, it becomes a lifeless form to you. And, especially, because the profession of faith is not made in the sense intended in holy scripture; and, therefore, God will not bestow His blessing. If this book meets the eye of any one who has, by thoughtless parents, been baptized at a Unitarian chapel, it is my duty to tell him he is not baptized in the Christian sense; and should seek to be baptized again. For, though the Church of England

<sup>1</sup> Unitarian Prayer Book as referred to above at p. 370.

recognises baptism by other ministers than her own, and even by laymen, she assumes that persons, so baptizing, do "hold the Catholic Faith."

*St. Paul's benediction in 2 Cor. xiii. 14, a proof of THE PERSONALITY of the Holy Ghost.*

Let us next turn to St. Paul's benediction,<sup>1</sup> "The grace of our Lord Jesus Christ, and the love of God, and the communion of The Holy Ghost be with you all, Amen." What is it? a mere expression of hope, or a prayer? Surely we cannot doubt it is a prayer. And, being so, a prayer to each of the three persons in the most holy, blessed, and glorious Trinity: three persons and one God. A prayer expressive of of the unity in all-perfect deity. A prayer to each for blessing of grace, and love, and fellowship, each of which is necessary to, and must result in, life eternal. The saving grace, or free favour, of Jesus: the unspeakable love of The Father in not appointing us to wrath, but to obtain salvation through our Lord Jesus Christ; and the sanctifying communion, or fellowship, of the Comforter, the Holy Ghost, to guide us into all truth necessary to eternal life. And there is an important lesson to be learned by contrasting this form of benediction (and every human benediction in things of God is lifeless, useless, except as a prayer) with the baptismal form enjoined by our Blessed Lord. That profession of faith is directed to be made in The Father, The Son, and The Holy Ghost; in the essence as existent from all eternity; three persons in equal Godhead. And it is equally fatal to the errors of the Unitarians, who deny the persons, and the godhead also, of The Son, and of The Holy Ghost; as well as to those of the Sabellians, certain unbelievers of old who, admitting the godhead, denied the distinctness of persons. For, as Waterland has observed,<sup>2</sup> "Sabellianism, and Photinianism, and Socinianism, do, in reality, come into one; all resolving into Judaism; for the fundamental error of them all is the denying the divine Sonship, and personal divinity of Jesus Christ; rejecting the eternal substantial LOGOS, who was with The Father before the world was, and is God from everlasting to everlasting." And just as that baptismal form of professed faith

<sup>1</sup> 2 Cor. xiii. 14.

<sup>2</sup> Waterland's Imp. Doctrine of the Holy Trinity, p. 324.

does effectively necessitate our acknowledgment of the distinct personality, and equal deity, of The Father, of The Son, and of Holy Ghost; so does St. Paul's benediction, in another way peculiar to itself. For it takes in, besides, that other momentous doctrine, viz., THE INCARNATION. In the baptismal form, Jesus specifies himself as Son, or (if we please) the eternal WORD or Logos; but, the benediction specifies Him as The Lord Jesus Christ, viz., Messiah; or, as I have abundantly shown, God Incarnate; Adonāi-Jehovah, exalted to the right hand of Jehovah, having taken the manhood into God. And thus, as the distinctness of the persons God and Christ, viz., God The Father, and God The Son as Messiah, are maintained in St. Paul's benediction, in other words prayer (for all human benedictions are lifeless, except as prayer), so the distinctness of the person Holy Ghost is also maintained by this association with The Father, and with The Son, or with Christ and with God, in this benediction. Let us test the Unitarian view on this subject by alteration of St. Paul's prayer, as we did by the alteration of our Blessed Lord's baptismal form. "The grace of our created Lord Jesus Christ, and the love of God, and the communion of the Holy Power, be with you all, Amen." What think you of this? The fact is, as the baptismal form is a profession of Faith in The Holy Trinity, as to One God in eternal essence; so St. Paul's prayer is a prayer directed to each person in that Holy Trinity, in the several parts of the work of redemption. The Father loving us unto life, and willing our salvation; The Son loving us unto life, becoming incarnate, and dying, and rising, for our salvation; The Holy Ghost loving us unto life, and by His personal communion sanctifying, or fitting us, for salvation.

One favourite mode by which Unitarians have attempted to dispose of the personality of The Holy Ghost has been to appeal to the rhetorical figure known as "Personification," viz., that by which certain attributes, or mental affections, are wont to be spoken of, more especially in poetical compositions, as if they were persons, though in fact they are not. And they adduce the instance of WISDOM in the Book of Proverbs in support of this view; adduce it, I may state, very unsoundly; but with that, at present, I have nothing to do. But this rhetorical exercise of

personification is not likely to be found in what one might term judicial statements of duty upon which one's eternal salvation depends. Our Blessed Lord cannot be supposed to have had recourse to ornamental figures of speech when He was warning man against the one unpardonable sin; nor when He was delivering the form in which He willed that His people's profession of faith should be made unto the end of days; nor St. Peter when he rebuked Ananias and his wife to their soul's eternal woe; nor St. Paul when he prayed his parting blessing for the Corinthians. Nor will this idea of rhetorical personification meet those multitudinous prosaic cases in which the work, and character, and presence, and power of The Holy Ghost are repeated in historical and epistolary writings in the new testament. There was no room for a mere figure of speech: "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with The Holy Ghost, and began to speak with other tongues, as The Spirit gave them utterance." St. Luke is not making a speech, nor uttering poetry; but writing plain, matter of fact, history. The symbols (probably of The Holy Trinity) are found in the sound, the wind, and the fire, and with the Apostles,<sup>1</sup> as with Elijah and Ezekiel of old, God is He whose presence, in the person of The Holy Ghost, is here symbolized. So, in regard to the varied gifts and graces of The Holy Ghost above referred to,<sup>2</sup> there is no reason for supposing the exercise of mere ornamental figures of speech. He is spoken of, in the old testament, as that divine and almighty personal agent by whose instrumentality such gifts and graces are bestowed.

*Verses which  
specify the three  
persons of THE  
HOLY TRINITY.*

I have spoken of St. Paul's benediction to the Corinthians as a prayer; and it is so; for, once more, no human benediction can be worth a straw, except it be given as a prayer. And there is one other verse<sup>3</sup> of holy scripture in which, though not so directly,

<sup>1</sup> Acts ii. 1—4; 1 Kings xix. 11; Ezek. iii. 12.

<sup>2</sup> See above, p. 140, 141.

<sup>3</sup> 2 Thess. iii. 5.

yet sufficiently so, prayer seems to be directed to The Holy Ghost, and the deity and personality of The Holy Ghost to be proved in consequence; "And The Lord direct your hearts into the love of God, and into the patient waiting for Christ." It seems to me that scriptural analogy, and the mode in which the offices of salvation are described in relation to The Godhead, justify those who infer that The Lord here appealed to is The Holy Ghost, the peculiar leader and sanctifier of God's people. "And The Holy Ghost direct your hearts into the love of God (The Father) and into the patient waiting for Christ." Such prayers, of course, prove not only the personality, but also the deity, of The Holy Ghost; the personality, because He is so distinguished from The Father and The Son; the Deity, because He is so prayed to. Both of which, and that no mere figure of speech by "personification" can be supposed, will become clearer still by the following collations of scripture:—

The Holy Ghost is a person in The Godhead:

1. As begetting the children of God. "That which is born of THE SPIRIT." John iii. 6. "Whatsoever is born of God." 1 John v. 4.

2. As sending out apostles and ministers to preach. "The Holy Ghost said, Separate me Barnabus and Saul, for the work whereunto I have called them," Acts xiii. 2. "No man taketh this honour to himself, but he that is called of God," Heb. v. 4. "Pray ye, therefore, The Lord of the harvest, that He may send forth labourers into His harvest," Matt. ix. 38. "So they being sent forth by The Holy Ghost," Acts xiii. 4.

3. As revealing God's will to individuals. "And it was revealed unto him by The Holy Ghost that he should not see death before he had seen The Lord's Christ." Luke ii. 26. "And he blessed God, and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy Word." Luke ii. 28. There is a fact worth notice respecting Luke's statement that it was revealed to Simeon by The Holy Ghost. The preposition used is that which was previously referred to<sup>1</sup> as designating the efficient cause, in the opinion of Unitarians; in contrast to another which, they think, indicates only the instrumental. Here then, The Holy Ghost, according to Unitarians themselves, is no

<sup>1</sup> See above, p. 312.

instrument, or secondary cause, in revealing the will of God, but the efficient and original cause. In other words, He acts for Himself, and in His own power, and not for another. So that such an expression proves at once the personality and deity of The Holy Ghost, and slays the Unitarian with his own weapon.

4. As dwelling in God's people. "He (The Spirit of Truth) dwelleth with you, and shall be in you," John xiv. 17. "God is in you of a truth," 1 Cor. xiv. 25. "And hereby we know that He abideth in us, by The Spirit which He hath given us," 1 John iii. 24. "The temple of God is holy, which temple are ye?" 1 Cor. iii. 16. "Know ye not that your body is the temple of The Holy Ghost?" 1 Cor. vi. 19.

5. As teaching God's prophets and people. "All scripture is given by inspiration of God," 2 Tim. iii. 16. "Holy men spake as they were moved by The Holy Ghost," 2 Pet. i. 21. "It is written in the prophets, And they shall be all taught of God," John vi. 45. "They lift up their voice to God with one accord, and said, Lord! Thou art God, which hast made heaven and earth, and the sea, and all that therein is. Who by the mouth of Thy servant David hast said," etc., Acts iv. 24, 25. "This scripture must needs have been fulfilled, which The Holy Ghost by the mouth of David spake," Acts i. 16. So that Acts iv. 24, 25 becomes a direct ascription by the assembled Apostles and people of supreme deity, and, therefore, of personality, to The Holy Ghost as LORD and GOD, and inspirer of David as a prophet.

6. The Holy Ghost's divine personality is proved by contrast with that which is human. "Not in the words which man's wisdom teacheth, but which The Holy Ghost teacheth," 1 Cor. ii. 13. "Nor of the will of man, but God," John i. 13. "He, therefore, that despiseth, despiseth not man but God," 1 Thess. iv. 8. "Whose praise is not of men, but of God," Rom. i. 29. "Why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto man, but unto God," Acts v. 3, 4. Other<sup>1</sup> parallels might be drawn, but I cannot help thinking that these are enough: and the following conclusion results from them:—First, That The Holy Ghost is continually spoken of in the same

<sup>1</sup> See Jones' "Catholic Doctrine of The Holy Trinity," p. 43, etc.



construction of words, as is also God ; if, then, we deny the being of The Holy Ghost by explaining such language as a mere figure of speech called 'personification,' we must similarly, and by force of reasoning, deny the being of God. Second, The Holy Ghost being so spoken of in parallel and apposite places under the very name God, is (by necessity of construction) that God so spoken of; and Third, The Holy Ghost's personality is proved by being contrasted with the personality of man.

But, indeed, there are passages of holy scripture which embrace by express mention the three persons, or that Holy Trinity of The One God. I have elsewhere <sup>1</sup> referred to Isa. xlviii. 16; and the following is a similar passage:—"Seek ye out of the book of Jehovah and read, for My mouth it hath commanded, and His spirit it hath gathered them," Isa. xxxiv. 16. Where one person speaks of the spirit of another person, so that the whole Trinity is included. But, from the new testament, we may take the following for the same purpose. "Baptizing them in the name of The Father, and of The Son, and of The Holy Ghost," Matt. xxviii. 19. "The Lord direct your hearts into the love of God, and into the patient waiting for Christ," 2 Thess. iii. 5. "The grace of our Lord Jesus Christ, and the love of God, and the communion of The Holy Ghost," 2 Cor. xiii. 14. And, "There are three that bear record in heaven, The Father, The Word, and The Holy Ghost; and these three are one," 1 John v. 7. Of course, we all know, and, if we did not know, should be prepared to hear, that the authenticity of this last text is disputed. The reader will, I suppose, by this time regard it as an established fact, and most suggestively curious in the history of biblical criticism, that wherever there be found either verse or word, asserting with peculiar emphasis either the doctrine of The Holy Trinity, or the deity of Christ, that verse or word is made the subject of hostile dispute and attack. But, does not such a curious fact argue on the part of those who exemplify it a predetermination to assail such scriptures, in consequence of preconceived opinions, which are opposed to them? However, upon this place in St. John's first epistle I shall cite <sup>2</sup> the author of an excellent little book. "I firmly believe it to be

<sup>1</sup> See above, p. 147.

<sup>2</sup> Jones' "Catholic Doctrine of The Holy Trinity," p. 82.

genuine for the following reasons:—1. St. Jerome,<sup>1</sup> who had a better opportunity of examining the true merits of the cause than we can possibly have at this distance of time, tells us plainly that he found out how it had been adulterated, mis-translated, and omitted, on purpose to elude the truth. 2. The divines of Louvain, having compared many Latin copies, found this text wanting but in five of them; and Robert Stephens found it retained in nine out of sixteen ancient manuscripts which he used. 3. It is certainly quoted twice by St. Cyprian,<sup>2</sup> who wrote before the Council of Nice, and also by Tertullian, as the reader is left to judge after he has read the passage on the margin.<sup>3</sup> Dr. Clarke, therefore, is not to be believed when he tells us, it was “never cited by any of the Latins before St. Jerome.” 4. The sense is not perfect without it—there being a contrast of three witnesses in heaven to three upon earth. The Father, The Word, and The Holy Ghost, whose testimony is called the witness of God; and the spirit, the water, and the blood, which being administered by the Church upon earth, is called the witness of men.<sup>4</sup> But, even allowing it to be spurious, it contains nothing but what is abundantly asserted elsewhere; and that both with regard to The Trinity in general, and this, their divine testimony in particular. For that there are three divine persons who bear record to the mission of Christ, is evident from the following scriptures:—“The testimony of two men is true; I am one that bear witness of Myself, and The Father that sent Me beareth witness of Me,” John viii. 17, 18. And, “It is The Spirit that beareth witness, because The Spirit is truth,” 1 John v. 6.”

Still, no doubt, a strong case has been made out against the disputed clause; though not one incontestably conclusive. They who write against it have not satisfactorily accounted for its presence in the Latin manuscripts; have not disposed of its

<sup>1</sup> “Præf. ad Canon Epis.”

<sup>2</sup> “De Unit. Eccles.,” 109, epist. 73.

<sup>3</sup> *Connexus Patris in Filio et Filii in Paraclete, tres efficiet coherentes, alterum ex altero; qui tres unum sunt, etc., adv. Praxeas.*

<sup>4</sup> The reader can also consult Dr. Grabe's valuable note at the end of Bull's “Defence of the Nicene Creed,” pp. 712—719. And refer for the list of writers on either side to Horne's “Introduction,” vol. iv., pp. 355—388. See above, p. 146.

asserted quotation by Cyprian and by Tertullian; nor is the critical exposition of the verses entirely in their favour. It is true that scholars, of the present day, have almost agreed to abandon the disputed clause; but as true that other scholars, as eminent and as pious, have contended for it. The reader will do well to remember: First, That the tendency of the critical mind, in modern times, is in certain quarters to assail, and on evidence not too strong to repudiate, such texts; Second, That it savours more of Christian instinct and discernment to cling tenaciously to such passages, than hastily and (as it were) with hilarity to abandon them; Third, That the textual criticism of the Greek testament is not yet among the exact sciences, as any one may know who will consult and compare the works referred to below;<sup>1</sup> and note how few and far between such textual critics have been; how widely they differ among themselves; how uncertain, and shifting, are the rules, which they propose for their own guidance; and how unsatisfactory the materials from which they undertake to form their judgments. Which materials, it may be added, are by no means yet exhausted; so that, possibly, the decisions of to-day may be overturned by others of to-morrow; Fourth, That as regards the disputed clause, the doctrine stated, viz., The Trinity in Godhead, depends not upon this, nor upon any other solitary text, but is abundantly reiterated in holy scripture in various ways; Fifth, That this disputed clause in St. John is acknowledged by the Christian church to be;  $\alpha$ . the expression in itself of an undeniable truth;  $\beta$ . in perfect keeping with St. John's style in his gospels and epistles;  $\gamma$ . in complete accordance with the analogy of faith; Sixth, That all purposes of proper caution would be served by printing the disputed clause within brackets.

Let, then, the earnest Trinitarian Christian bear the clause in honourable memory, as being according to the mind of God, and also as not certainly an interpolation in His word. And, if he feel incompetent to satisfy himself of its divine authority, let him also remember the judicious words of Scott:—

“It is well known that volumes have been written concerning

<sup>1</sup> Tregelles on the “Printed Text of the Greek Testament,” Bagster, London; and Scrivener’s “Plain Introduction to the Criticism of the New Testament,” Deighton, Bell and Co., Cambridge.

part of the seventh verse and the beginning of the eighth ; in order to prove, or to disprove, the authenticity of the passage inclosed within crotchets. It is certainly wanting in many of the ancient manuscripts and versions ; and is not authenticated by many of the Fathers ; but whether the Trinitarians interpolated it, or the Arians and Unitarians omitted it, is to this day a matter of controversy, and not likely to be fully determined. Upon such questions men will, in general, decide according to their preconceived opinions : yet it is very wrong to deviate from truth in support of system. It is, however, perhaps somewhat more likely that the Arians, or Anti-Trinitarians, should silently omit in their copies a testimony which was so decisive against them, or that it should be left out by the mistake of some ancient transcriber, than that the Trinitarians should directly forge and insert it. The Trinitarian, in fact, would be deprived of only one argument out of very many, with which he might attempt the conviction of his opponent, if this text were wholly rejected as spurious ; for his doctrine is abundantly supported by other scriptures ; but, if this testimony were admitted as the unerring word of God, all the ingenuity and diligence of opponents would scarcely suffice to explain it away, or to avoid the inference which must naturally be drawn from it. It has, indeed, by some even Trinitarians, been maintained that the words rendered, 'these Three' are One, only mean that their testimony is One ; but the writer of the passage, whoever he was, did not speak of *testimony*, but of *persons* ; else, why is the word translated 'Three,' of the masculine gender ? Or, why is the expression so remarkably varied in the next verse ? 'These Three,' The Father, The Son, and The Holy Spirit, 'are One.' It may also be doubtful whether the passage connects with so much propriety, if the contested words be omitted, as it otherwise does ; for if we read, with the copies in which they are wanting, 'The Spirit beareth witness, because The Spirit is truth ; for there are three that bear record . . . . The Spirit, and the water, and the blood,' etc., there seems to be a remarkable repetition, and a want of the apostle's usual energy in the passage : and it does not appear evident for what reason 'the water and the blood,' or the two great ordinances of the new testament, as outward signs of sanctification and justification, by the grace and atoning

blood of The Son of God, and as agreeing in One with the testimony of The Spirit, should be mentioned; and yet nothing should be hinted concerning the testimony of The Father from heaven to Christ, as His beloved Son; or that of Christ Himself, as confirmed by His miracles and resurrection, and the fulfilment of His promise in pouring The Holy Spirit on His assembled disciples. As the words stand in our copies, there is, indeed, a most abundant concurrence of divine testimony to the person and doctrine of Christ, pointed out in a most compendious and energetic manner. It cannot, however, be expected that, in such a publication as this, a question which has long employed the attention of the most learned men in Christendom should be settled: and, after assigning the above reasons in favour of the authenticity of the passage, I confess that I myself am very doubtful, whether they be sufficient to counterbalance the arguments of those who think otherwise. We need not, however, be anxious on the subject; as we have scriptural evidence in abundance, without this text, to confirm our faith in one God, subsisting in three co-equal persons, 'The Father, The Son, and The Holy Ghost,' into whose One name we have been baptized."

THE TRINITY  
IN UNITY *seen  
in attributes  
and operation.*

I proceed, under direction of the author, previously quoted, to throw together, into twenty-three distinct headings, certain scriptures exhibiting The

Most Holy Trinity in Unity, as the object of our

faith. THE TRINITY IN UNITY is—

1. *One Jehovah.*—"The Lord our God is one Jehovah," Deut. vi. 4. "Thou, whose name alone is Jehovah, art most high over all the earth," Ps. lxxxiii. 18. Yet Christ is Jehovah. "This is the name whereby HE shall be called, Jehovah our Righteousness," Jer. xxiii. 6. And The Holy Spirit too: "The Lord Jehovah put forth the form of a hand and took me . . . . . and The Spirit lift me up," etc., Ezek. viii. 1, 3.

2. *The Lord; Adonāi, in Hebrew; Kurios, in Greek.*—"The same Lord over all, is rich unto all that call upon Him," Rom. x. 12. "A Saviour which is Christ The Lord," Luke ii. 11. "Now The Lord is that Spirit," 2 Cor. iii. 18.

3. *God of Israel.*—"The multitude glorified The God of Israel," Matt. xv. 31. "The children of Israel shall he turn to The Lord

their God; and he shall go before HIM, viz., Christ," Luke i. 16, 17. "The Spirit of The Lord spake by me . . . the God of Israel said," 2 Sam. xxiii. 2, 3.

4. *Author of The Law*.—"I myself serve the law of God," Rom. vii. 25. "Fulfil the law of Christ," Gal. vi. 2. "The law of The Spirit of life," Rom. viii. 2. But, "There is one lawgiver who is able to save and to destroy," Jas. iv. 12.

5. *As being provoked by sin*.—"Thou shalt not tempt The Lord thy God," Deut. vi. 16. "Neither let us tempt Christ as some of them also tempted," 1 Cor. x. 9. "How is it that ye have agreed together to tempt The Spirit of The Lord?" Acts v. 9.

6. *As having one mind*.—"Who hath known the mind of The Lord?" 1 Cor. ii. 16. "We have the mind of Christ," *Ibid.* "He that searcheth the hearts knoweth what is the mind of The Spirit," Rom. viii. 27.

7. *As having one power*.—"The grace of God given unto me by the effectual working of His power," Ephes. iii. 7. "That the power of Christ may rest upon me," 2 Cor. xii. 9. "Signs and wonders by the power of The Spirit of God," Rom. xv. 19.

8. *As eternal*.—"The mystery, made manifest according to the commandment of the everlasting God," Rom. xvi. 25, 26. "I (Jesus) am The First and The Last," Rev. xxii. 13. "Who through the Eternal Spirit," Heb. ix. 14.

2. *As true, i.e., essential truth*.—"He that sent Me is true," John vii. 28. "I am the way, the truth, and the life; no man cometh unto The Father, but by Me," John xiv. "These things, saith He—that is true, He that hath the key of David," Rom. iii. 7. "It is the Spirit that beareth witness, because The Spirit is truth," 1 John v. 6.

10. *As Holy*.—"Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy," Rev. xv. 4. "But ye denied The Holy One, and desired a murderer to be granted unto you," Acts iii. 14. "Ye have an unction from The Holy One;" that is, an anointing from The Holy Ghost, who is called, The Spirit of "The Holy One," 1 John ii. 20. "The Spirit of holiness," Rom. i. 4, etc.

11. *As Omnipresent*.—"Do not I fill heaven and earth? saith The Lord," Jer. xxiii. 24. "The fulness of Him (Christ) that

fillet all in all," Ephes. i. 22. "Whither shall I go from Thy Spirit?.....If I ascend up into heaven Thou art there; if I make my bed in hell, behold, Thou art there," Psalm cxxxix. 7, 8.

12. *As the fountain of life eternal.*—"Love The Lord Thy God, for He is thy life," Deut. xxx. 20. "When Christ who is our life shall appear," Col. iii. 4. "The Spirit of life." Rom. viii. 2.

13. *Creating all mankind.*—"The Lord He is God, it is He that hath made us," Psalm c. 3. "By Him (Christ) were all things created," John i. 3. "The Spirit of God hath made me," Job xxxiii. 4.

14. *As quickening the dead.*—"The Father raiseth up the dead, and quickeneth them. Even so The Son quickeneth whom He will." "It is the Spirit that quickeneth," John v. 22, 63.

15. *As teaching all God's people.*—"They shall all be taught of God," John vi. 45. "Neither was I taught it, but by the revelation of Jesus Christ," Gal. i. 12. "The Comforter, The Holy Ghost, will teach you all things," John xiv. 26.

16. *As holding fellowship with saints.*—"Truly our fellowship is with The Father, and with His Son Jesus Christ," 1 John i. 3. "The fellowship of The Holy Ghost be with you all," 2 Cor. xiii. 14.

17. *As dwelling in the saints.*—"God is in you of a truth," 1 Cor. xiv. 25. "Christ is in you except ye be reprobates," 2 Cor. xiii. 5. "The Spirit dwelleth in you, and shall be with you," John xiv. 17. "God hath said, I will dwell in them," 2 Cor. vi. 16. "That Christ may dwell in your hearts by faith," Ephes. iii. 17. "His Spirit that dwelleth in you," Rom. viii. 11.

18. *As revealing the truth to God's people.*—"God shall reveal even this unto you," Phil. iii. 15. "Neither was I taught it but by the revelation of Jesus Christ," Gal. i. 12. "It was revealed unto him by The Holy Ghost," Luke ii. 26. "God who spake unto the fathers by the prophets," Heb. i. 1. "Ye seek a proof of Christ speaking in me," 2 Cor. xiii. 8. "It is not ye that speak, but The Holy Ghost," Mark xiii. 11.

19. *As raising the dead.*—"God hath both raised up The Lord, and will also raise us up by His own power," 1 Cor. vi. 14. "Destroy this temple, and in three days I will raise it up; but He spake of the temple of His body," John ii. 19. "Christ

being put to death in the flesh, but quickened by The Spirit," 1 Pet. iii. 18.

20. *As leading God's people.*—"I am The Lord thy God, which leadeth thee by the way that thou shouldest go," Isaiah xlviii. 17. "He (Christ the Shepherd) calleth His own sheep by name, and leadeth them out," John x. 3. "As many as are led by The Spirit of God, they are the sons of God," Rom. viii. 14.

21. *Commissioning God's ministers.*—"Our sufficiency is of God who made us able ministers," 2 Cor. iii. 5, 6. "Jesus Christ..... counted me faithful, putting me into the ministry," 1 Tim. i. 12. "Take heed, therefore, to all the flock over which The Holy Ghost hath made you overseers," Acts v. 28.

22. *Sanctifying God's people.*—"To them that are sanctified by God The Father," Jude 1. "He that sanctifieth, and they who are sanctified are all one; for which cause He is not ashamed to call them brethren," Heb. ii. 11. "Being sanctified by The Holy Ghost," Rom. xv. 16.

23. *Performing ALL spiritual operations together.*—"It is the same God which worketh all in all," 1 Cor. xii. 6. "Christ is all, and in all," Col. iii. 11. "But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will," 1 Cor. xii. 11.

I cannot conceive that any rational man, however educated or the contrary, if he accept the holy Bible as the word of God, can require any more, or any clearer, evidences that The Father, The Son, and The Holy Ghost are three persons, but one God; and that to each and all the same name, attributes, and operations of deity are assigned; and I proceed at once to close this chapter.

*Brief summary of this work.* Let us reconsider what we have done. We have been engaged (let us earnestly hope with the blessing of our God) in setting forth the doctrine of The Trinity in Unity as contained in the holy scriptures. We commenced by asserting that the mode in which deity exists was perfectly incomprehensible to man; and that on this vast subject, as on many others admitted to be inferior, man's powers of reason were left wholly at fault. That this was the case with Unitarians as completely with ourselves; for that they



could not explain the nature of God's being any more than we; nor form any adequate comprehension of one of His essential attributes. If we ask them to produce a definition of God's unity out of the holy Bible they cannot; for that most blessed book contains none, except it be in this sense that the God of the Bible is one as opposed to the polytheism and idolatry of the heathen world; a truth which Trinitarians love to acknowledge as fully as they. Any other definition of God's unity the holy Bible contains not; and if we ask them what they mean by the unity of God, they cannot tell us more than we know ourselves, or express that doctrine in a clearer or better form than that in which we already receive it. They will answer that God is one, not two or three. To which we reply, that is precisely what we say. "There is one God, and none other but He." The further information we require (and which they are not able to give) is—what is meant by God's oneness? Because, that unity is of kinds different from mere numerical oneness is certain; there being in nature many things, or existences, which may be with equal truth spoken of under diverse aspects; as now one, yet presently, more than one. The three-fold cord is one, yet three; and we might conceive each of its strands to be of ineffable power and perfection. The holy Bible is one book, yet many more than one; and each assertion may be made of it with equal truth. So countless objects, beings, or existences, in the material world; and so, too, of the human soul; its reason, its passions, its affections, being of the one same soul; yet three manifestations, distinctively existing, and capable of separate operation. For it is a matter of every-day experience that these three, reason, passion, and affection, sometimes act in accordance, but as often in opposition. But as regards the unity and trinity, no human illustrations can reach it, nor bring it down to the power of human comprehension. God is infinite, and in every sense incomprehensible; and so<sup>1</sup> it has been said, "The Father is incomprehensible, The Son incomprehensible, and The Holy Ghost incomprehensible; and yet there are not three incomprehensibles, but one incomprehensible." And hence it is that

<sup>1</sup> Athanasian Creed, clause 9.

Trinitarians maintain we must have recourse to revelation, and trust implicitly to that, for whatever we hope to know about the being and attributes of God.

In this assertion Unitarians profess to agree with us; and, moreover, accept as revelation from God the same canonical scriptures, which we, in common with the great body of the Christian Church from the very earliest times, receive as such. And, further, in the absence of any better, they very wisely agree to accept, in the main, those very translations of the ancient scriptures into our native tongue, which we are accustomed to call the holy Bible. But the moment we come with them to these sacred pages a remarkable phenomenon meets the eye. Like men suddenly translated into an ungenial or unnatural atmosphere, too pure and ethereal for them to breathe; no sooner does the Unitarian sit down over the English Bible, than he becomes restless and excited, the subject of evident inconvenience and pain; and begins to exhibit unpleasant gestures, and throws himself into distorted and unnatural attitudes, most painful to behold. This word is offensive to him; that verse is wrong; nay, worse still; for to cut out whole chapters of the Bible, which he before professed to take frankly as his standard of truth; he only just is not ashamed to make bold and open profession of common cause with some of the foulest of all ancient heretics.<sup>1</sup> Indeed, he does really, by the pen of his selected advocate,<sup>2</sup> profess fellowship with the followers of Mahomet, who love to revile us "dogs of Christians." Yet, upon the question of the proper contents, and proper interpretation of the contents, of the holy Bible, we comfort ourselves by remembering that, while sound learning is certainly on our side, we need not diminish the privileges of the least of our brethren by making him feel his dependence upon that which God, in His good providence, has placed beyond the power of the many. A bad system of perverted doctrine is that which has recourse to "quips, and quiddities, and wanton wiles," to establish its accordance with the word of God. It is not so that God speaks to man; and we comfort the unlearned "poor in

<sup>1</sup> See above, p. 340.

<sup>2</sup> See Yates's "Vindication of Unitarianism," pp. 239, 240.

this world but rich in faith," by saying, with pure and holy consciousness of truth, "Go, dear brother, to the blessed word; there read, and ponder, for thyself. The simplicity of Jesus Christ speaks there of eternal life. And be sure that subtleties and distortions, and hues of divers colours in the same body of truth, and soft flattering words appealing to the pride of human reason, are the work of Satan, who tempted our first parents in the body of the serpent." The trumpet of God's word gives no uncertain sound; and while minute examination is necessary for those who would defend the faith, all that needs to be known of God, and His attributes, and of the way of life, lies as clear as God's first created light upon the surface.

Even so of the mysterious doctrine of God's Trinity in Unity. That God is one, nothing can be more certain. And to the One Great and Almighty God, the Unitarians can award no meed of honour, and praise, and glory everlasting, to which, as Trinitarians, we hesitate to accede. For not all the tongues of men, or of angels, can ever sufficiently proclaim His glory and His praise. Only, we maintain, in addition to what they say, that God has been pleased to make known that there is a certain way by which He will be approached, if at all; and a certain mode in which He wills men to ascribe this honour and this worship, and by which alone our praises shall be received. For that it has pleased God, not only to declare His unity, but to make Himself known as The Father, as The Son, and as The Holy Ghost; existing in unity of nature, or substance, or being; but acting always in economical, or orderly, direction and subordination; and not least so when working mightily for the salvation of man. So that we perceive in the holy word, our only authority on such a subject, that each of these, The Father, The Son, and The Holy Ghost, acts in unity, yet in separation, not of essence, but of office, in such sense as we are accustomed to indicate by separate *personality*; so that The Father, The Son, and The Holy Ghost, as such, are three; yet as God are one. This we maintain from the clearest assertions of holy scripture; maintaining that such fact is laid down in language so plain, and in modes so perspicuous, yet various, that, had the same modes and the same language been employed on any other subject, no man could have resisted the conclusions suggested, without incurring

the charge of belying his reason for the unwise pleasure of indulging his obstinacy. The names of God are given; the attributes of God assigned; the works of God imputed, equally to Father, Son, and Holy Ghost. They are spoken of as three in terms of irresistible, and common-place distinctness. And yet the unity of God is as undoubtedly declared. What the mystery may mean we can well believe ourselves, and all other men, utterly at a loss to fathom; but of that, as of many other subjects of reflection, the ultimate line of duty is, not to demand to know, but be content submissively to believe. When Unitarians can show us that reason has explained everything else; we shall be ready to consider what ground to allow them for complaining that it has not completely defined the nature, or existence, of God.

## CHAPTER XIX.

### NECESSARY TO SALVATION.



PROBABLY there is no Christian who does not slightly recoil from the utterance of such expressions as "Necessary to salvation;" "Who-soever will be saved, above all things it is necessary," etc.; or, "Which except a man keep whole and undefiled, without doubt he shall perish everlastingly." Doubtless it is right we should feel so. Even if contemplating the fate of one whom we believe to have lived among the most depraved of men, we are careful not to give expression to our fears. We "hope the best." We are eager to avail ourselves of the truisms which remind us that to his own master every man must stand or fall; that God alone is judge, knowing all things, weighing the spirits; that we ourselves are weak and sinful creatures, not daring to judge even ourselves; the mind seems to revolt, (and may we not say properly so?) from the task of realizing the final and eternal perdition of any human soul; may we not even quote scripture to that end?—"Judge not that ye be not judged," etc. Unitarians have felt this as strongly as ourselves; but feeling it so strongly, it has often proved to them a sad and delusive stumbling-block. What is quite right in regard to individuals, may be equally wrong in reference to systems of faith; and, although we are not called upon to decide the fate of individuals, we are expected to pronounce with clearness upon doctrines of salvation. Are any doctrines necessary to eternal life? or, are they not? If they be not, of course we may then just as sensibly be deists without revelation, as Christians with. If no doctrines were so

necessary, why did God give that revelation, which we all admit to have come from Him? But, if there be doctrines necessary to salvation, it behoves us well to consider what they are. Can we conceive the all-wise God giving a revelation, containing doctrines necessary to life, and yet so expressed that man cannot find out what they are? We may well conclude, not only that certain doctrines are indispensably necessary to be believed, as we hope to be saved, but also that every man can easily discover in the pages of Revelation what such doctrines are. If so, why should we hesitate to avow them? particularly when the avowal is to be made, not with allusion to individuals, but to systems; and not for other persons, but for ourselves. Indeed, we may speak much more strongly, and aver, that it is the manifest duty of A CHURCH, to declare in terms, which to the best of her ability, cannot be misapprehended, by what doctrines she professes to exist as a Church, and by what standard she has resolved to measure all claims to her communion.

*The declaration of Holy Scripture concerning this subject.* We shall be justified in saying that, of all forms of faith, the most bigoted, and uncompromising, is pure Christianity. Let us not deceive ourselves.

Certain words may gather ill-omened reputations; and men may start at *bigotry, intolerance, illiberality*, etc., the tribe of vocables to which late ideas have rendered us unpleasantly familiar. But after all let us stand like honest men by our Bibles; let the naked truth be told; and the pure religion of our crucified Redeemer is the most unyielding and exclusive ever promulgated. And Christians, like Jews of old, must be so inseparably wedded to their own form of faith, and the views of other men and systems so refused, that they never can avoid incurring the charge of bigotry, and intolerance, from the unbelieving world around them. Let us picture to ourselves some most eminent prelate of the Christian church, peculiar for the suavity and gentleness of his manners, ever dreading to pronounce censure, always ready to approve, exhibiting love, exciting love in all around, large minded, extensively informed in men and things, large hearted, liberal, profuse in charity, and not a BOANERGES, ought he to hesitate to write thus: "We know that we are of God, and the whole world lieth in wickedness?"

So, at least, The Holy Ghost taught St. John to write.<sup>1</sup> So that, The Holy Ghost being the teacher, there is a set standard of religious profession, according to which we are of God, and, according to which, they who reject it lie in wickedness as long as they continue to do so. And we poor Christians, so inferior to John, approximate to his view of truth just in that degree by which we are taught of God, and become, like John, confident in our own views accordingly. St. John wrote, at the request of the Church, against Cerinthus, a Unitarian: he is the only inspired writer who did so; but he is not the only inspired writer who expresses himself to a similar effect.

For St. Paul, whether<sup>2</sup> writing to Timothy or to Titus, gives such earnest and stringent directions respecting the doctrines they were to teach, as show us that there are doctrines, as to which soundness, in holding and maintaining them, is necessary both for the salvation of the minister and of the people: "The law is made not for the righteous man, but for the lawless and disobedient, etc., . . . and if there be any other thing that is contrary to sound doctrine, according to the glorious Gospel of the Blessed God, which was committed to my trust;" or, again, "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus;" or again, "For the time will come when they will not endure sound doctrine;" or again,<sup>3</sup> "But speak thou the things which become sound doctrine." Nor should we suppose that such directions have regard only to the practical duties of a holy life, with which the passages cited above are by the Apostle more immediately connected. For he specifies "sound doctrine," with "faith and love in Christ Jesus;" and according to the Gospel of The Blessed God, no good works, viz., no holiness of life, can be practised, and accepted as such of God, unless such works be the offspring, or consequence, of a living faith in Jesus, whom Paul preached; and as he preached Him. Hence<sup>4</sup> St. Paul warns the Corinthians, not simply as to actions of life, but doctrines of belief: "Examine yourselves whether ye be in the faith;" and Jude exhorts

<sup>1</sup> 1 John v. 19.

<sup>2</sup> 1 Tim. ii. 10, 11; 2 Tim. i. 13, and iv. 3.

<sup>3</sup> Titus ii. 1.

<sup>4</sup> 2 Cor. xiii. 5; Jude 3.

"that ye should earnestly contend for the faith which was once delivered unto the saints." There is, therefore, some form of sound words, embodying certain articles of faith as once delivered to the saints, as to which all Christians should examine themselves, and for which they should be resolved, when occasion happens, earnestly to contend. It is that form of faith which we are concerned to discover. Now, when St. Paul wrote to the Galatians, only (as we might have called it) upon a little matter of Judaising, viz., mixing up notions of their own pious formalities, and good works, with simplicity of faith in the atoning blood of Jesus; this first, and seemingly faint departure from the purity of the Gospel, was foreseen by the Apostle, inspired of The Holy Ghost, to be so fatal in its consequences, that he wrote in instant indignation:<sup>1</sup> "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." You perceive that the moment they introduced notions of their own concerning Christ, and His work, it became "another gospel," because a perversion of the gospel; it remained not "the gospel of The Blessed God;" it was not *the* Jesus whom Paul preached; not "Christ and Him crucified;" but such a departure from that doctrine that The Holy Ghost teaches him to pronounce all, who so departed, accursed. So that, even thus by self-righteousness trusting to Judaising formalities, and not looking only, and entirely, to the atoning blood of Jesus, these Galatians fell into danger of eternal death; whoever would be saved, it was necessary among them to hold the faith, which Paul delivered, like other apostles, to the saints. In a similar spirit he wrote to the Corinthians, "If any man love not The Lord Jesus let him be Anathema-maranatha"—cast aside as a thing accursed. Where St. Paul means love, not by robbing Him of His glory, denying His proper dignity, much less degrading Him to sinful manhood, but loving Him as preached by the apostles, the well-beloved Son of God, in the bosom of The Father, made man, though perfect man for us, and giving Himself a full propitiation for our sins. But, of all the apostles, it is to St. John we must turn<sup>2</sup> for dis-

<sup>1</sup> Gal. i. 6—8; 1 Cor. xvi. 22.

<sup>2</sup> 1 John ii. 22; iv. 15; v. 12 and 20.



tinct condemnation of those who hold not the truth concerning our Lord and Saviour Jesus Christ: whether they denied that truth respecting His manhood, or that truth regarding His deity. Thus His deity, "Who is a liar but he that denieth that Jesus is The Christ? He is Antichrist that denieth The Father and The Son. Whosoever denieth The Son, the same hath not The Father." Again, "Whosoever shall confess that Jesus is The Son of God, God dwelleth in him, and he in God." Again, "He that hath the Son hath life, and he that hath not The Son of God hath not life;" or again, "We are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life. Little children, keep yourselves from idols. Amen." His<sup>1</sup> manhood, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world." It is plain enough, both from St. Paul and St. John, that our eternal salvation depends, among other things, upon holding soundly scriptural views of the person, character, and work of The Lord Jesus Christ as The Son of God. And our Blessed Lord Himself appears to have assured us that man's eternal salvation depends, among other things, upon a right reception of the doctrine of the Holy Trinity. For, whereas<sup>2</sup> the injunction through St. Matthew is, "Go ye therefore, and teach all nations, baptizing them in the name of The Father, and of The Son, and of The Holy Ghost" (a verse, as before explained, asserting the equal deity of Father, Son, and Holy Ghost), it is added through St. Mark, as referring to the same injunction, "Go ye into all the world, and preach the Gospel to every creature: he that believeth and is baptized, shall be saved; but he that believeth not shall be damned."

But these two vast subjects, entirely subjects of revelation, viz., the doctrine of THE HOLY TRINITY, and that concerning THE INCARNATION of our Blessed Lord and Saviour Jesus Christ, with their consequents; are all that the most strongly ex-

<sup>1</sup> 1 John iv. 1—3; St. John's epistle was especially directed against Cerinthus, one of the earliest Unitarians, who denied the deity; but also against the Docetæ, who denied the manhood of Jesus.

<sup>2</sup> Matt. xxviii. 19; Mark xvi. 15. See above, pp. 420—422.

pressed creed we have, viz., that which is called by the name of St. Athanasius, lays down as necessary to eternal life; and with regard to which, as the catholic faith, or faith of the Christian church from the earliest times, it<sup>1</sup> adds "which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly"—keep whole and uncorrupted, or unadulterated. Let us not quarrel with this creed, unless we are quite sure that our Bibles do not say the same. But from the places just cited, and from the whole contents of this volume, some of my readers will probably be of opinion that they do.

*The origin and use of creeds, with those of earliest and present use in the Church.*

Next as to creeds, I observed at the commencement of this work (and, let me hope, with truth) that Unitarians were quite correct in refusing to be dictated to by human creeds, and that their appeal was rightly made to the holy Bible. Our complaint against them is, that, having made that appeal, they do not abide by it fairly; a fact which I have endeavoured, in some measure, to exhibit. However, if certain doctrines be established from the word of God, as, e.g., that concerning The Holy Trinity, or that other respecting the incarnation of The Son of God, it were mere weakness not wisdom; childishness, not proof of mental dignity; to refuse to have such doctrines embodied in a creed, or formalised as a summary of Christian faith. Besides which, we can well conceive that such embodiment of first and vital principles in brief forms of profession may be desirable for the preservation of the Church's purity. Creeds are due to ourselves, are due to others; due to ourselves, that we may honour The Blessed God by open profession of faith, for "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation;" due to ourselves, that we may be fortified in the faith by that obligation which open and undeniable profession lays upon us, "witnessing a godly profession before many witnesses:" due to others, whom we desire to draw to us, that we may approach them in our real characters, and, as it were, with our principles pinned upon our breast; due to others, who deny our faith, that we may testify plainly, though briefly, against them; warn them and others of their errors, and exhibit the truth upon which we

<sup>1</sup> Athanasian Creed, clause 2.

seriously believe the salvation of their soul depends. Something like this was, in fact, the origin of creeds. For soon after Apostolic days, and (as Paul and John both prove) even within them, various heresies began to peep and mutter, subversive of the fundamental doctrines of the Church. To prevent the bad effects of which, and to prevent those who fell into such heresies from introducing their leprous deformities among Christians, the verities opposed to such heresies were cast into creeds; and, with other articles undeniably received from the Apostles, were proposed as tests of fidelity to all who wished to be baptized.

Our Blessed Saviour's baptismal form is, in fact, a creed; and the scriptural basis and authority for all sound creeds. And it is certain that all the ancient creeds did contain more or less directly the doctrine of The Holy Trinity; for even that called the Apostles', though it does not in express words declare the divinity of the three persons in the unity of the divine essence, yet, taking the sense of these articles as the Christian Church understood them from the Apostles' times, then we have as full and clear evidence of this doctrine as we have that we received the scriptures from them; as, *e.g.*, "and in Jesus Christ His only Son our Lord," the title 'only Son' had reference to *monogones*, or the only-begotten, and such title was constantly understood to denote the real and eternal deity of Christ. Perhaps the most ancient creed of all was that which was ordinarily used from the very times of the Apostles in the first administration of baptism: "I believe in God The Father, The Son, and The Holy Ghost," in which the true divinity of The Son and also of The Holy Ghost are so explicitly stated, that it is hardly possible to have them expressed more clearly in so small a compass. But the Greek is even clearer still, because it has the power of more certainly carrying on the word 'God' to The Son and to The Holy Ghost:—Πιστεύω εἰς τὸν Θεὸν τὸν Πατέρα, τὸν Υἱόν, καὶ τὸ Ἅγιον Πνεῦμα; and, in this sense, the ancients certainly understood this brief confession. Hence, Tertullian against Praxeas, chap. 13, setting forth the common faith of Christians respecting The Father, The Son, and The Holy Ghost, says, "The Father is God, and The Son is God, and The Holy Ghost is God, and each is God." Says<sup>1</sup> Waterland, "The Creed of Jerusalem, preserved

<sup>1</sup> Waterland's *Imp. Doc. H. Trin.*, p. 230.

by Cyril (the most ancient perhaps of any now extant), is very express for the divinity of God The Son, in these words, 'And in one Lord Jesus Christ, the only-begotten Son of God, true God begotten of The Father before all ages, by whom all things were made.' Expressions which seem directly pointed at the Cerinthians and others, who in the earliest times opposed the divinity of Christ."

This Jerusalem creed, the earliest of all creeds, the creed of the real Apostolical church, the creed of that church which was called of old by the fathers "The Mother of all Churches," is gathered from the writings of Cyril, who was appointed Bishop of that church A.D. 350, and is as follows:—"I believe in One God The Father Almighty, maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, begotten of The Father before all worlds; very God, by whom all things were made; [who was] incarnate, and made man of the Virgin and The Holy Ghost; was crucified and buried, and rose again from the dead the third day, and ascended into heaven, and sat on the right hand of The Father; and cometh in glory to judge the quick and the dead, of whose kingdom there shall be no end; and in one Holy Ghost, The Comforter, who spake by the prophets; in one baptism of repentance for the remission of sins; and in one holy Catholic Church; and in the resurrection of the flesh: and in the life everlasting." Such is the earliest of all church creeds, the creed of the Jerusalem Church, as gathered by portions from the sixth and following catechetical lectures of Cyril, its bishop; and the reader will observe, first, that it is decisive, as against Unitarians, upon the deity of Christ, whom it declares to be "the only-begotten Son of God, begotten of The Father before all worlds, VERY GOD;" and second, that it is the germ, or outline of what we call the Nicene Creed; as used by the Church of England.

As to the Roman creed, or that which we term 'the Apostles'; it is admitted that, though conformable to the doctrines of the Apostles, it was by no means dictated nor composed by them, nor did it receive its present completed form until A.D. 400. It is, in fact, the creed of the Church of Rome, or (if you please) of the Western Church; the Eastern Churches using, as has just been shown, another form; but both Eastern and Western divi-

sions of the church forms to the same effect, as against Unitarianism, which is the business we have in hand, and as was just now observed. The fact is, that the churches of the West could use, and did use, a creed, or form of profession, more succinct and shorter than those of the East, because they were not so harassed as these last by heretics of all kinds; especially by those who denied the doctrines of The Holy Trinity, and others affecting the person of our Lord and Saviour Jesus Christ. The history of the matter is thus<sup>1</sup> briefly expressed by Bull:—

1. The formula, by which in primitive times those who came to be baptized professed their belief in The Most Holy Trinity, was simple, and couched in nearly these words:—"I believe in God The Father, The Son, and The Holy Ghost." This is the general opinion of the most learned theologians of the present day.

2. The Church was not allowed by the heretics a long enjoyment of this simple confession of The Trinity. For, in the very days of the Apostles there had arisen the Simonians, Menandrians, Cerinthians, and other heretics of the same stamp, who had busied themselves in secretly corrupting the sacred doctrine respecting God The Father, The Son, and The Holy Ghost, and other principal articles of Christianity. And, after the departure of the Apostles from this life, those false teachers began to scatter about and disseminate their heresies with increased audacity. Hence, it was thought good by the bishops of those churches which the heretics were disturbing, to draw up an enlarged confession of the faith; and, thenceforward, to require it of those who were to be baptized. A confession, in which the true view respecting The Most Holy Trinity should be clearly set forth, with the addition, besides, of the other articles of the Christian faith, which were likewise opposed by the same heretics.

3. These first heretics arose in the East; and, generally speaking, they molested the Eastern churches only.

4. From this we easily infer that the more ample confession of faith was first made in the East. For, where the poison spread, there was the remedy prepared.

<sup>1</sup> Bull's *Judg. Cath. Ch.*, p. 134.

5. The explanations and additions which are appended to that earliest and most simple confession of faith by the Orientals, were, most of them, afterwards received by the Roman and Western Churches into their creeds; although, indeed, some of them at a later period.

Which excellent summary of facts will enable the reader to note that such creeds are professed protests; and the various articles, or clauses, added to the first simple form by the authority of the christian church are so many several distinct assertions of belief in opposition to the Unitarian errors of such men as Cerinthus, and Ebion, and Arius; who, in various ways, corrupted the faith by denying the doctrine of The Holy Trinity, and especially the deity, and right incarnation, of Jesus Christ.

*Unitarian objections to CREEDS.* Of course, when any one finds fault with creeds we must deal with him as with others who have done so—leave him at liberty to make a creed of his own. For, as has been well observed, the dispute among men respecting creeds is not so much about creed-making as creed-makers; and every man is likely to be content if left to put together one for himself. Thus, in justice it must be noted, a Unitarian minister, and writer, of the present day, delivers one of his own.<sup>1</sup> He says, "I believe that the following propositions would be generally acknowledged by them (viz., Unitarians) as comprising the fundamentals of the Gospel:—

1. There is one God The Father, and none other but He.
2. There is one Lord Jesus Christ, who came divinely commissioned, to lead men to duty and to God.
3. There is one Spirit of God, comforting and sanctifying all Christ's faithful disciples.
4. There is one true Church, comprising all, of every denomination, who live holly in Christ Jesus.
5. There is one bond of Christian unity, the bond of peace, and therefore the bond of mutual toleration.
6. There is one final abode of the spirits of just men made perfect, the home of The Heavenly Father."

Let this profession of faith, or creed (for it is such, though it may shrink from the name) be examined by collation with the well known principles of Unitarianism and its fatal deficiency on points

<sup>1</sup> See Beard's "Reasons for being a Unitarian," p. 8.

essential to Christianity may be seen at once. Art. 2 asserts not the deity, but the manhood of Jesus, which may mean, and we know does mean (according to the author), that he was the son naturally begotten of Joseph and of Mary; *i.e.*, mere man. Art. 3 asserts not that "The Holy Spirit" is God; and Art. 4 assumes that though not believing the fundamental doctrines of revealed religion, yet men may live without them holily in Christ Jesus and as members of the true church. Contrast with this what the same writer<sup>1</sup> terms, "the earliest form of what is now called the Apostles creed; in other words, the earliest confession of the primitive church," which, "after the simple acknowledgment of The Lord Jesus Christ, in which was implicitly contained all true Christianity," was

*The Creed of the Church of Alexandria in Egypt:*

"I believe in the only true God, The Father, The Almighty, and in His only-begotten Son Jesus Christ our Lord and Saviour, and in the Holy Ghost, the life-giver." Or, again, part of

*The Creed of the Roman Church (commonly called Apostles'):*

"I believe in God Almighty; and in Jesus Christ His Son, the only-begotten, who was born of the Holy Spirit, and of Mary the Virgin." Or, again, part of

*The Oriental Creed:*

"I believe in one God, The Father Almighty; and in one Lord Jesus Christ, His only Son, who was born of The Holy Spirit, and of the Virgin Mary."

And we see at a glance how completely he is contradicted on that great article of all, *viz.*, the deity of Jesus. For with Unitarians He is Son of God only as His Christian followers are made sons too, though He in a greater degree. But in these creeds His real nature as God is marked by the term "the only-begotten Son," and as born "of The Holy Spirit and of the Virgin Mary;" the primitive churches always believing that His miraculous conception by The Holy Ghost implied His deity, and always understanding the word *monogenes*, or *only-begotten*, as of the eternal essence of deity with The Father. "God of God, Very God of very God." And, although the writer denies that

<sup>1</sup> *Ibid*, p. 87.

these creeds represent the first and simplest form in which faith was professed in Jesus, yet plain minds will consider it a weighty fact that these three creeds, cited by himself, each of which he admits to be a form of "the earliest confession of the primitive church," are so decisive upon (that great stumbling-block of all to Unitarians) the deity of Jesus. Plain minds, I say, will feel the weight, the overpowering weight, of this fact admitted by himself, that the earliest churches confessed their faith in Jesus as "the only-begotten Son" of God; and will conclude that, according to these creeds, the very essence of Unitarianism is adverse to the faith of the primitive church. A fact to plain minds weightier still when we remember that the great mass of Christendom, whatever their differences on other points, has united in this respect in accepting these creeds; a fact weightier still when they reflect that even now we can trace them to the holy Bible.

However, we are not concerned to battle about creeds. They are, at the best, but imperfect indices to truth, for which, in its entirety, we must seek elsewhere. Nor did the Christian church ever esteem them more. They are but pass-words in this dreary world to show to what corps the soldier of the cross belongs, though in such particular most useful. They are the register of the vessel vouching through faithful mariners for the honesty of its voyage through the seas of life. No doubt we entertain the deepest reverence for the creeds commonly called "The Apostles'," "The Nicene," and "St. Athanasius'," in reference to which, and to the last as much as either, no worse can be said than may also be said of the holy Bible itself, that in imperfect language it endeavours to define the things of God. For all human language is imperfect in the things of God, and is adopted by Him only in condescension to the littleness of man. We are not concerned to defend creeds; but cast them all aside, and take, as the sole pedestal of faith—the holy Bible.

*Remarks as to the creeds called the Nicene and St. Athanasius'.* As we are not engaged on the defence of creeds, the above short notice might suffice. Yet it seems desirable, for the guidance of younger readers, to add a few words about the creeds called The Nicene and St. Athanasius'. Of the first it will be sufficient to observe that it expresses the articles of faith decided on by



the general council called by Constantine, A.D. 325, at Nice, in Asia, for the purpose (among others) of condemning the unscriptural doctrines of Arius, from whom one large division of Unitarianism takes its name; as continually pointed out in the preceding pages. This council has ever been regarded by the Christian church as of the highest authority; and, since the days of the Apostles, there never was a synod with higher claims to be considered universal and free. We have<sup>1</sup> alluded to Unitarian quotations of Eusebius, as though he wrote favourably to their cause. This Eusebius was a native of the Holy Land, and Bishop of Cæsarea there; and was also one of the prelates present at the council of Nice. The following is his description of that council:—"At that council were assembled out of all the Churches, which had filled the whole of Europe, Asia, and Africa, the very choicest from among the ministers of God; and one sacred building, expanded as it were by the divine command, embraced at once within its compass both Syrians and Cilicians, Phœnicians and Arabians, and Christians of Palestine; Egyptians, too; Thebans and Libyans, and some who came out of Mesopotamia. A bishop also from Persia was present at the council, and even Scythia was not wanting to that company. Pontus, also, and Galatia, Pamphylia and Cappadocia, with Asia and Phrygia, contributed the choicest of their prelates. Moreover, Thracians, Macedonians, Achaïans, and Epirotes, and inhabitants of still more remote districts were, notwithstanding their distance, present. Even from Spain itself that most celebrated man Hosius took his seat with the rest. The prelate of the imperial city of Rome was, indeed, absent on account of his advanced age, but presbyters of his were present to supply his place. Constantine is the only emperor from the beginning of the world, who, by convening this vast assembly, an image, as it were, of the company of the Apostles, presented to Christ, his Saviour, a garland such as this, twined and knitted together by the bond of peace, as a sacred memorial of his gratitude for the victories which he had gained on his foreign and domestic enemies." Such is part of Eusebius' account of this celebrated council; of whose creed I shall merely observe that it was an

<sup>1</sup> See above, p. 319.

enlargement of, but based upon, the first of all separate church creeds, viz., the creed of the Church of Jerusalem; and that such enlargement was by clauses explanatory of the Christian faith; levelled directly against Unitarianism. It was Eusebius himself, that same Eusebius, whom they affect to quote as favouring their cause, who proposed the article "God of God," relating to the Lord Jesus. His object being to assert the true divinity of The Son, so as at the same time to assert of The Father His special prerogative as such; and thus to distinguish, against Sabellians, The Father and The Son. To him the council hearkened, and added, also, "Very God of very God, of one substance with The Father." And, both in regard to the sentiments of Eusebius himself, and in proof of the true doctrine held by the primitive church, it has<sup>1</sup> been observed that "we have a striking confirmation of all those passages of the new testament, in which the appellation and attributes of deity are given to Jesus Christ, in the practice of the Christian Church, mentioned by the father and ecclesiastical historian Eusebius; who, opposing the followers of Artemon (who asserted the mere humanity of Jesus Christ) first appeals to the evidence of scripture, and to the works of Justin, Miltiades, Tatian, Clement, and many other fathers, in all of which divinity is ascribed to Christ, and then states the following fact: 'Moreover, all the psalms and hymns of the brethren, written from the beginning by the faithful, celebrate the praises of Christ, The Word of God, and attribute divinity to Him.'"

Next, as regards the creed named of St. Athanasius, hard words are used; and Unitarians have pleasure in calling it a "palpable forgery," because it is termed St. Athanasius's; when the fact is he never wrote it. But, I need hardly remind any person, who thinks about the matter, that a mistake may be made as to the name of an author, without for a moment prejudicing, or impairing, the value of the work he is incorrectly supposed to have written. It was not until the seventeenth century that it was held to be proved Athanasius was not the writer; but, it was then and is now perfectly well known from his writings that the creed expresses those sentiments of which he was, perhaps, the

<sup>1</sup> Horne's "Introduction," vol. ii., p. 284. Eleventh edition.

ablest defender. The mistake, as to authorship, is known and admitted; yet, Athanasius being so powerful a defender of its articles, the creed is called by his name with propriety scarcely less. However, we are not concerned about names; the question is, Are its articles according to the mind of God? and our church receives this creed, not because she thought it was Athanasius', nor upon the authority of any other author, nor does she determine anything about its age, or writer; but because the truth of the doctrines contained in it may be proved by most certain warrants of holy scripture, as is expressly said in our eighth article: with which I shall conclude—

“THE THREE CREEDS, NICENE CREED, ATHANASIUS' CREED,  
AND THAT WHICH IS COMMONLY CALLED THE APOSTLES'  
CREED, OUGHT THOROUGHLY TO BE RECEIVED, AND  
BELIEVED: FOR THEY MAY BE PROVED BY MOST CER-  
TAIN WARRANTS OF HOLY SCRIPTURE.”

## NOTE ON PHILO JUDÆUS.

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*"Agreeably with this it is plain from his writings that he had never heard of Christ, nor of His Apostles, nor of the Christian religion."*

See above, p. 158.

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In the chapter on "Hebrew Evidence" I have adopted the views of Dr. Allix as to the age of Philo Judæus; and reasonably so.

Dr. Allix believed that Philo was about thirty years old, when our Blessed Saviour was born; and about seventy years old, when he went on the embassy to Caligula. And that though, as admitted by all, he lived during the times of our Saviour, and for some years after His crucifixion, the fact of his never having mentioned Christ, nor the Apostles, nor the Christian religion in any part of his writings, is to be accounted for by his having composed his various books before Christ began to preach, viz., before he, Philo, was sixty years old.

Hence, according to Dr. Allix and those who agree with him, Philo's testimony to the divine personality of The Logos, etc., is the testimony of a pure Jew; and of one, as such, utterly ignorant of Christianity.

It seems now to be usually considered that Philo was at least twenty years older than our Saviour; which variation of ten years from the conclusion of Dr. Allix is not of much importance to the argument. Since it is, perhaps, as reasonable to believe that Philo's various treatises were written between the ages of thirty and fifty years, as between those of thirty and sixty. Twenty years having been far more than enough to write them in.

But some have decided, e.g., Mr. Bryant,<sup>1</sup> that Philo was born about the same time as our Saviour; and was only forty-two

<sup>1</sup> Bryant's "Sentiments of Philo Judæus." Cambridge. 1797.

years old, when sent on the embassy to Rome. This makes all the difference. For, if so, there can be little doubt that Philo was writing during the very time that Jesus, and His Apostles, were preaching; and when Christianity was being widely disseminated; among other places, at Alexandria, at which city Philo was resident. Accordingly they cite certain traditions to the effect that Philo did know some of the Apostles, and other Christians; especially that he knew St. Peter. They admit, however, that he never once, in all his works, makes the slightest reference to Christ, or to His religion; and they endeavour to account for this fact by supposing that he held Christ in contempt, through disbelief of the doctrine of Incarnation, and of His atoning sacrifice for sinners. They admit also Philo's statements about The Logos, etc., as thoroughly as Dr. Allix.

Hence their conclusion is that Philo's testimony to the divine personality of The Logos, etc., is the testimony of a mere Jew; who, as such, adopted Christian expressions, because in complete accordance with his own religion.

I wish the reader to notice, at once, that both classes of opinion respecting Philo Judæus are directly, and perhaps equally, adverse to Unitarianism: and to this effect, viz., that Philo does, as a mere Jew, testify to the divine personality of The Logos, etc.; and that his sentiments are, in this respect, remarkably in agreement with the Christian scriptures.

Let me now explain why I believe Dr. Allix to have been correct. The reader will notice how much depends upon the question of Philo's age; particularly upon the question of his age when he was sent to Caligula. There are no means of certainly determining the date of Philo's birth; but we can approximate with some confidence to his age, when engaged upon the embassy. Dr. Allix states that Philo was then about seventy years old, because he speaks of himself as "grey with age" at that time. Mr. Bryant says that Philo describes himself as "grey with age," not when he went to Caligula, but when he wrote his account of having gone. It appears to me that Dr. Allix is right; and Mr. Bryant both right and wrong at the same time.

Philo's account of the embassy begins thus:<sup>1</sup>—"How long

<sup>1</sup> Ἀρχὴ τινὸς ἡμεῖς οἱ γέροντες ἔτι πᾶνδρις ἴσμεν, τὰ μὲν σώματα

shall we old men remain boys still? in body, indeed, hoar with age, but in mind as yet very childlike from want of perception; thinking that most unstable thing, fortune, to be immoveable; and nature, that most fixed thing, to be inconstant;" and I submit that Philo here speaks of himself as an old man, not only at the time he penned those words, but also at the time he was engaged on the embassy; for his reflection is directed to the feelings, and conduct, of himself and companions in reference to the results, which were expected from that embassy. But there is another passage, in Philo's account of this embassy, to which Dr. Allix does not refer; and which seems to have escaped Mr. Bryant's observation. Speaking of the sanguine expectations excited in the minds of his brother ambassadors, by the way in which Agrippa received them, he adds,<sup>1</sup> "But I, who through age and other training, possessed more discretion, had my suspicions excited by those things which so gratified them." This is not the language of a man only forty-two years old (which is Mr. Bryant's supposition) to his fellow ambassadors; unless we can conceive them to have been extremely young men; and that is improbable. Now there were five ambassadors sent, and Josephus says that Philo was their chief; supposing, then, the others to have been men of, at least, early middle life, the above extract does read like the language of a chief, and an elder, of sixty or seventy years of age; and this limit of ten years would justify either Dr. Allix' opinion, or that entertained by many others, viz., that Philo was seventy, or at least, sixty years old, when he was sent ambassador to Caligula. Dr. Allix, moreover, has this in his favour, that according to Rabbinical authority, when a man was said to be "grey with age," the Jews understood him to be about seventy years old.

I conclude, then, that Philo was an old man, when actually engaged in the embassy; and was also an old man when he wrote his account of it.

χρόνου μήκει πόλιοι, τὰς δὲ ψυχὰς ὑπ' ἀναισθησίας κομιδῇ ἡπιοι, νομίζοντες τὸν μὲν ἀσταθμητότατον τὴν τύχην, ἀκλινοτάτον τὸν δὲ παγιώτατον τὴν φύσιν, ἀβιβαιοτάτον.—*De Legat. ad Caium*.

<sup>1</sup> Ἐγὼ δὲ φρονεῖν τὶ δοκῶν περιττότερον καὶ δι' ἡλικίαν, καὶ τὴν ἄλλην παιδείαν ἐμβαβίστερος ἤμην ἐφ' οἷς ἔχαιρον οἱ ἄλλοι.—*De Legat. ad Caium*, p. 1018.

And the conclusion is reasonable. Caligula ruled eight years; the Jewish embassy took place in the fourth year of his reign. And, supposing another year to have elapsed, during which Philo returned to Alexandria, and wrote his account of the embassy, we are brought to about three years before Caligula's death. The history of the embassy contains certain expressions which tend to show, that it was not published until the time of Claudius. This is easily explained. Mr. Bryant confounds the *writing* of a book, with the *publication* of it. Two very different things. The solution of the difficulty is, probably, that Philo did write his account of the embassy immediately upon his return, and when Caligula was alive; but dared not publish it; that he kept it by him, until Caligula was put to death; that, then, he added the little pieces, which seem to show that Claudius was emperor; and that, then, he published his treatise to the world. And very popular it must have been (among the Romans); for if ever a villain was described, Philo's account of Caligula is that description.

There is a tradition, that Philo read it before Claudius Caesar, and that the emperor and all his court were in ecstasies; but this seems to be a Jewish fable.

W. C.

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